

MASCHIL
OR, ~~AN~~
A TREATISE TO
GIVE INSTRUCTION,
TOUCHING

The state of the CHURCH of
ROME since the Councell
of TRENT,

Whether there be yet a TRUE Christian
CHURCH.

And if she have denied the FOUNDATION
of our FAITH.

For the Vindication of the right Reverend
Father in God, the L. Bishop of EXETER,
from the cavills of H.B. in his Book
intituled *The seven Vials.*

By ROBERT BUTTERFIELD Master
of Arts, and Minister of Gods Word.

IOB 32. 7. &c

I old, dayes should speake, and multitude of yeeres should teach wisdom.
But there is a spirit in man, & the inspiration of the Almighty giveth them understanding.
Great men are not always wise, neither doe the aged understand hidden things.
Therefore I said, Hearken to me, I also will shew mine opinion.

Printed by H.L. and A.T. for N. Butter. 1659.





To the Reuerend and
Right Worshipfull Mr. Richard
CHAMBER, Dr. of Divinity,
the Encourager of my Studies, and
Abettor of my honest
Endeauours.

Worthy Sir,

NEver any man attain
ned to such Honour,
but Envy followed
him close at the heels
and chose Actions, which before
were not onely plausible, but com-
mendable, are now subject to mis-
construction. I know not else how

The Fpistle

it should come to passe, that that
Reuerend Diuine, whose worth
all Learned men know, and your
selfe in particular haue often
extolled, should come now to bee
taxed through the preposterous
zeale of some men, for publishing
to the World that Truth, which
bee hath beene alwaies knowne to
mainetaine; and should be thought
to fauour that error, which no
man euer more masculinely opposed.
The haynous Crime which is layd
to the charge of that worthy
Bisshop, is this, That he is of opinion
that the Church of Rome, not-
withstanding her manifold
and deplorable Corruptions,
cannot yet be truly said to bee
all Errour, no Church. An as-
sertion (as you know) not infre-
quent in the writings of other
learned

Dedicatorie.

learned men : but if it chance to
fall from the Penne of a Prelate,
hee is straight-way making a
Wicket to let-in Popery. But
is the truth so? Surely no: but
as the Doctor of the Gentiles
was accused to teach that which ill-
disposed men did gather by his Wri-
tings; even such is their case,
whose words shewing the right
vertuous contentednesse of his
minde, Through Honour and
Dishonour, are a most fit Episco-
pall Emprese. It was an acute
demand of one, who for his pro-
found Wisedome and Iudgement
was second to none that lived in
the Age with him, Whether if an
Hereticke were persecuted to
the death by an Infidell for his
Christian Profession sake, we
could deny such a one the
Name

Hook. Eccles.
Polit. lib. 3 S. 1

The Epistle

Name of a Martyr. Now who knows not, that Martyrdom is an honour peculiar to the Church of God? From whence, if all Papists (as some would haue it) be quite and cleane excluded, to what end doe wee spend so much time in disputes with them about Christian Religion? Why doe we trouble our selves more with them, than with Iewes and Infidels who are altogether Aliens from the Church? Or why doe we rather take the Workes of Bellarmine than the Alcoran to confute? But wherefore doe I anticipate, seeing this is the subiect of the ensuing discourse, but that the vertue of the Cause geeldeth Arguments more than enow? For mine own part, I entreat your selfe & the World to excuse me, that I could
bee

Dedicatione.

bee no longer patient; when I see
 him whose meeknesse is such that he
 although he desires Peace with all
 men, yet disclaimes Peace with
 Rome; who hath written such
 serious dissuasives from Poperie,
 who hath sent comfort to some in
 that Inquisition, and bearded
 them on to Martyrdom; who be-
 fore the Reuerend Assembly of the
 Clergie in the Conuocation, gather-
 red together all: his power of Elo-
 quence to perswade them to set
 themselves against that Tyberine
 Monster (so they call the Popes)
 I say, when I see him translated
 as one that would helpe Poperie
 ouer the stile; and denfure it as
 one whose Charitie is cold,
 whose Iudgement is sound, I must
 excuse pardon; if my heart within me
 worke it selfe; though from Viti-
 lency

- 1000 1000 1000
 1000 1000 1000
 1000 1000 1000
 1000 1000 1000
 1000 1000 1000
 1000 1000 1000

Concilio
 Clerum.

7. Vialls
 pag. 22.

* Charitie
 without zeale,
 without sound
 Iudgement.
 pag. 33.

The Epistle

Nunquam meliorem causam fecit dicentis petulantia, sed saepe peiorem. Laur. l'al. Antidot. in Pogium.

lency of speech. I promise to abstaine: which, as my disposition abhorreth, so it cannot better my Cause: and hee for whom I am entred into the Lists, will not so bee defended, who had rather put up iniurie, than ryther offer or requite any. Now (Reuerend Sir) if this imputation, layd vpon the learned Bishop, were the exception of one alone, my labour might seeme superfluous: for why should not one man dissent from another, so that still the vnition of the Spirit bee kept in the Bond of peace? But the case is now otherwise: for you are not ignorant, that from him it is deriued to the People, to whom the worthy Prelate is made odious, and who binke his Works vnworthy to be read any longer. Neither is it needfull to vse
force

Dedication.

forces of reason to the Common sort:
for what is wanting in the weight
of mens speeches, is supplied in the
aptnesse of their mindes, to receive
what is sauen in but probably rendered
them against their Superiours; and
they account such men to curry sin-
gular freedoms of minde; whiles
those that shall but undertake
their defence, must encounter with
many itchy preiudices rooted in
mens mindes; that they are, Man-
pleasers, and Time-serverers. Yet
cannot all this deterre me from
pursuing that which I have taken
in hand: neither (as I hope) shall
I doe any thing to the offence of any
godly minded, if (besides the Rea-
sons, I alledge to fortifie the Cause
it selfe) they be pleased to consider
what Reasons induced me to stirre
in this Matter: which are these;

Edmund

The

The Epistle

The Touch of suffering while the church
obeyed, and in the same way the church
embraced it in the same way the church
Church suffering while the church
are present which consist of
opinion in the church being given
Trent and the church of Rome
condemned all the errors of the
Church of Rome, yet neither
condemned against the church
itself. The Reverend Bishop
suffer, who in the church his
great deserving of the church
our Mother, to which dominion
the church not to be a part of the
same day but suffering is spoken
of as a church, all the church
suffer, who hope in the church
the church is contained by the church
Judgment. The church of Rome
the church of Rome the church of Rome
of the church, the church of Rome, and do
humbly

Dedicatione

humbly offer it to your Worships
Patronage, to whom I am so well
knowing, that what I am I neede
not tell you, nor any other inform
you of what are my abilities, and
what my weakenesse, is not hid
from you. Besides, such is your
loue towards mee, that with a Fa-
therly affection you haue alwaies
prosecuted mee (as all know that
know vs both) Vt nihil à me tam
exiguum proficiat, quod
non tuo, nescio iudicio dicam
an amori magnum esse videa-
tur. To your selfe therefore of
right doth this Worke belong: to
whom though I owe more, yea what-
soever I am able to doe; yet desire
I to present this as the first token
of my Thankefulnesse, for that
Countenance and Fauour which
you haue beene pleased to shew

Laurentius.
Valla. Epist.
ad Iohannem
Tortellium.

The Epistle

towards mee. For the Labour
selfe, all that I can promise is this,
The Cause is good, I have
not made it worse. If the
Stile bee horrid and harsh, there-
in let my Youth pleade for mee,
and for the rest, let Cato come
in, and see, and
censure.

Your Worships in all
humble service

Robert Butterfield:

of my Trustworthinesse for the
Continuance and Favour which
you have bene pleased to shew



Robertus Butterfield Magistro

Henrico Burton salutem dicit.



Qvod à Viris prudenti-
bus observatum est
(Frater in Christo mul-
tū dilecte) illud nobis
indies vīsa venire magis

magisq; intelligo, idque non minus
in Facultatibus quam in ceteris Disci-
plinis. Nāpe universis homines non
tam veritatis cupidos quam contentio-
nis, qui ex hominum clarissimorum
sugillatione clarescere se posse spera-
rent. Neq; enim fieri posse existima-
runt, ut non in magna eruditionis
opidine vulgo essent, qui cum Viris
vnde quaque spectatissimis certamen
sibi proposuissent. Eriores certe viro-
rum maximorum deprehendere, ut
non cuiusvis est, sed exercitatissimi
ingenii

Buchanan. Hist.
Rer. Scot. l. x.

The Epistle

ingenii, ita & opus est plenum pericu-
li, quod si qui incipiant facere, & que
perficiant gnauiter, id ipsis contingit,
et si alioqui non aspernanda sunt
eruditionis, vt & veram gloriam, &
eam quam insequuntur, amittant.
Quod tibi verat bene, Libellum
septem Phalarum nuper emisisti, (li-
brum certè quantis pretij) vbi quo-
rundam Literatorum errata notare
cùm in animo habeas, contra Episco-
pum, omni laude ornatissimum,
animosè, & vt Virum fortem decet,
copias tuas quamprimum educis.
Duram sanè cepisti *Promociam*.
In quo opere, ne singula persequar,
duo sunt quæ tibi crimini dant. Sapi-
entes & Docti, inter quos fortasse
etiam nonnulli tui studiosissimi.
Primum, quod præter ordinem &
decoram, nullo habito respectu loci,
aut dignitatis, Viro tanto, qui &
Columna est Ecclesie, non verearis
dicere, cùm & antiquis Cano-
nibus cautum sit (quod rectè præ An-
tistite *Elipensi* obseruauit eruditissimum

inueni

noster

To Mr. Barton.

nosſer Profeſſor Legum) ne quidvis
pro arbitrio Episcopum laceſſeret.
Scio, quid respondeas, *Deus* (inquis)
ipſe non eſt οὐρανός, & Οὐκύλλος non
facit Monachum. Mitto ſcripturam
à te optimè interpretatam, quæ autem
eſt, ſi non hæc contumelia eſt? ſiccine
tibi licere putas in Eccleſiæ Patres,
& Antiliſites debacchari? quanquam
quid tibi licere non credis, qui homo
ſis tantà confidentià, vt te in hoc
genere nec pudeat quicquam, neque
metuas quenquam, & cui ſolenne
eſt non ſolum γυμνῶν, quod aiunt καπαλῶν,
in Episcopos inuolare quod modo
facis, verum etiam occultis cuniculis
id agere vt iſſis odium atq; inuidiam
conſes. Teſtor ingenii tui ſæctum
elegantiffimum,

Principibus placuiſſe viris.

Noſti cætera. Virum ſanè Apoſto-
licum, qui tamen Apoſtolicum illum
Canonem nondum didicit. *Κανὼν*
τοῦ ἱελεῶν τῶ ἱεροῦ.

Alterum crimen eſt, quòd neminem
(a) ſcriptis

D. Collins. de-
ſen. reſp. ad
Apolog. Card.
Bellam. editus
Angliæ.

7 Phila,
pag. 49.

Canon Apoſt.
ſſ.

The Epistle

scriptis tuis notas, quin eundem Papismi, vel Arminianismi saltem, tacitè, ne dicam apertè velis insimulare. Et quàm ab utroque crimine alienus sit Diuinissimus noster Episcopus, notius est quàm ut pluribus ostendere necesse habeam. A Papismo quantum abhorreat, testantur præclara ipsius Monumenta, in quibus post fata victurus est, cuius Religionis sordes quæ pagina non proculcat? Et quàm Arminio sit amicus, indicio nobis erit eius ad Synodum Dordracenam non sine summo vitæ discrimine profectio; vbi quàm præclarè se gesserit, quamdiu per valetudinem ibi manere licuit, nemo qui non inuidus est ignorat. Quo magis demiror (imò, siqua fides est, pudet me vicem tuam) te animo gladiatorio Virum tantum, tam inculpatum in arenam prouocare, qui ut ipse de se dicit, à controuersijs est alienus, & quem omnes nōrunt à licibus & iurgijs alienissimum; nisi
ex

To Mr Burton.

ex illorum res ingenio quibus quæta
monere (ut inquit Historicus) magna
merces videbatur. Non in præfenti
disputationem instituo, vberior ei rei
dabitur in sequentibus locus; Verum
ut maximè verum fuerit errasse Epi-
scopum dum Cætum Romanum Ve-
ram agnoscit Ecclesiam, quis hoc illi
Vitio vertet, qui cogitat scripsisse il-
lum librum suum ad Diæcesin suam,
vbi si qui essent, qui in auita supersti-
tione adhuc hærent ægrè se illinc
paterentur diuelli, ab illis præsertim
qui in Patres suos tam duram ferrent
sententiam, tanquam de salute ipso-
rum nulla spes superesset. Dandum
erat aliquid imbecillitati infirmorum,
fecerunt alii sæpè, item boni, ut
ab Apostolis vsque repetas. Quan-
quam quid multis opus est? Nihil
peccauit Episcopus, nec veritati tan-
tillùm detraxit; Romanam, etsi non
Puram, tamen Veram esse Eccle-
siam demonstrabimus, ut post-
hàc si quis contra sentiat, nihil sentiat.

Salut.

(x 2)

Vnde

The Epistle

7. Phial. pag.
48 & 52.

Aug. Retract.
sub initio.

Vnde cuius luce clarius innotescens
cuius futura est illa Prouincia, ad
quam Episcopum pro singulari tua
humanitate amicè hortaris, Nempe
Palinodiam canere. Tuæ (inquam) par-
tes illæ sunt, vt *qui primas non habuisti*
sapientia, habeas secundas modestie si-
cut ille Sanctus Pater dicit, habet e-
nim Episcopus *causam Vincibilem op-*
tatam : Nos certè illi rei operam da-
bimus, ne audeas in posterum Eccle-
siæ Optimatibus inclementer dicere.
Merentur inquam, merentur viri hu-
ius nunquam satis laudandi præclara
in Ecclesiam merita, nancisci aliquem
Patronum qui ipsum a probro liberet,
qui ipse nimis patiens est. Quam im-
par ego sum tanto facinori nōrunt cæ-
teri & ipse agnosco; dabo tamen o-
peram sedulo vt omnes quotquot in-
specturi sunt opus hoc nostrum intel-
gant, mihi si facultatem at non volun-
tatem defuisse. Inuitus diuellor
à laudibus Episcopi nostri, quem sup-
plex Deum Veneror, vt Ecclesiæ suæ
quam

To Mr. Burton.

quam diutissime seruet incolumem.
Audi sis, si qua sunt quæ Christianum,
Theologum, Episcopum commen-
datum reddant, nihil horum mihi cre-
de in illo desiderabis. Quid in Christi-
ano nisi candorem, & morum probi-
tatem requiris? quid in Theologo
nisi acumen Ingenij & Iudicium acre?
quid denique in Episcopo præter gu-
bernandi peritiam cum summa Vigi-
lantia coniunctam? me vide, mentiar
si post homines natos, multos pares
viderit Orbis Christianus, nedum visu-
rum meliorem speres. Taceo facundi-
am ipsius, & ad omnia paratam Elo-
quentiam qua vnus omnes Populares
suos longè antecellit (& qua te velut
grandine obrueret) adeò vt extræ-
gentes in sua ipsarum Vernacula ge-
stiant ipsum audire loquentem; & qui
tantus est in dicendo, vt quod de Ci-
cerone Oratorum maximo Quintilia-
nus, de illo verè ausim affirmare, *que
vix singula quisquam intentissima cu-
ra consequi posset ab ipso multa fluunt
(a 3) illaborata.*

*Vide varia
ipsius Opuscula
ex Anglico in
Gallicum ser-
monem versa.*

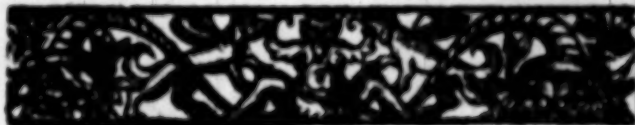
The Epistle

illaborata. Deus mihi testis est quā
hic nihil amplificem. Quæ quidem
à me non temerè dicta, velim ut
seriò tecum cogites, quot enim illius
virtutes, totidem tua vitia vna opere
depinxi, cui cum tali viro simul con-
gerere iucundum est. Neque velim
ut tu, aut quisquam alius existimet
me illum emerendi fauoris gratia im-
pensis laudasse, utpote quem ad hunc
vsque diem nunquam aspexi, & quā
facie sit, nescio iuxta cum ignarissu-
mis: quem tamen in sinu meo sem-
per gesto, quem tamen habeo semper
ob oculos, præ manibus, in delicijs
maximis.

Quod reliquum est, te hortatum ve-
lim insuper, ne popularem opinio-
nem pluris quam par est facias; quæ
quidem ut non est repudianda, cum
& ultro defertur, & surgit ex meritis,
ita ambiendam nullo modo existima-
runt sapientes. Et illa certè est quæ
multa multis saepe suasis perperam. Qui
nudiustertius *Hosanna* clamabant, ho-
diè

To M. Burton.

Crucifige vociferantur. Non indig-
num erat homine Christiano dictum
Philosophi, *ὡς σῶμα ἔτι πολλὰ ἀγνοῦσαν*
ἔτι αὐτὸς πολλὰ. Non te moror diutius,
precor tibi mentem meliorem, & di-
co. *Vale.*





The Contents of the follow-
ing TREATISE.

PART. I.

Chap. 1.

WHat wee thinke of the Church of
Rome.

Chap. 2.

What wee thinke of those that live in the Com-
munion of the Church of Rome.

Chap. 3.

What wee understand by the name of the
Church.

Chap. 4.

What we call a true Church.

Chap. 5.

What the foundation of Faith is.

Chap. 6.

What it is directly to deny the foundation, and
how it is overthrowne by consequence.

B

Chap.

The Contents.

Chap. 7.

*How to distinguish betwixt the Church
Rome and Babylon in the Church, and
state of the question.*

Chap. 8.

Our first argument from Scripture.

Chap. 9.

*Our second argument, proving that Popery
keeth not away from fundamentall truth
but addeth to it.*

Chap. 10.

*Our third argument, proving from the Ba-
ptisme in the Church of Rome, that she is
true Church.*

Chap. 11.

*Our fourth argument, proving from the la-
full Ordination in the Church of Rome
that wee cannot deny her the name of
Church.*

Chap. 12.

*Our fifth argument, proving from our manner
of disputing with them, that we acknowledge
them to hold the foundation.*

Chap. 13.

*Our sixth and last argument, taken from the
iudgement of the learned in this particu-
lar.*

The Contents.

PART, II.

The Reuerend Bishops arguments are defended, and Master Burtons objections fully answered.

Chap. 1.

Containing an Introduction to the following discourse.

Chap. 2.

Master Burtons method and manner of proceeding.

Chap. 3.

Master Burtons argument answered touching the markes of a true Church.

Chap. 4.

Master Burtons cauilling at the Reuerend Bishops similitudes, examined.

Chap. 5.

Whether the diuorce bee sued out on Gods part, or on the Church of Romes part.

Chap. 6.

Of the charitable profession of zealous Luther.

Chap. 7.

Of the Deane of Glocesters authority.

Chap. 8.

Master Burtons exceptions against some passages in the Reuerend Bishops Apologie.

B 2

Chap.

The Contents.

Chap. 9.

Whether Papists be Christians.

Chap. 10.

*How from the Councell of Trent Master
Burton would prove that the Church
of Rome doth directly deny Christ Iesus.*

CHAP



CHAP. I.

What wee thinke of the CHVRCH
of ROME.

Et no man imagin, that
I intend to pleade for
Baal, to be an Aduocate
for the impure Church
of *Rome*, or to lend
a shoulder to hold vp the tottering
fabricke of the Antichristian Monar-
chie, a rotten structure; and now, if
euer, neare to ruine and destruction.
Neither let it be thought by any, that
I goe about in this ensuing discourse,
afresh to paint over the face of *Ieza-
bel*; I desire rather (were it not al-
ready sufficiently knowne) to disco-
uer her nakednesse, and to lay open

* *Quem recitas
meus est, O Fi-
dentine, ibellus.
Sed malè cum
recitas incipit
esse tuus.
Martialis.*

Mat. 16.

Iohn 21.

Chap. 11.

Acts 10.

her filth to the indignation and scorn
of all that passe by. If any one shall
so interpret mee, or in that manner
glosse vpon my writing, let him
know, that then this Booke * ceaseth
to be mine, and becommeth his own.
If *Baal* bee a God, let him plead for
himselfe. If Christs pretended *Vicar*
have any right to his office, let him
produce his prooffe, but let it be bet-
ter than by making a Solæcisme in
the words of the Euangelist: *Tu es
Petrus, & super hanc Petram, &c.
Thou art Peter, and vpon this rocke I
will build my Church*: better than by
interpreting *Sheepe* and *Lambes*, Cler-
gie and Laitie. Hee must shew fairer
Cardes for his deposing of Kings,
and disposing of their Kingdomes,
than the two swords in *Luke*, *Ecce tibi
duo gladij*; the one signifying the
temporall, the other the spirituall
iurisdiction; and that other will
proue but a dreame, *Arise Peter, kill
and eat*. Wee grone for that time,
when the Lord shall destroy this man

of

of sinne, with the breath of his mouth.

Our opinion touching the Church of Rome, is, That it is a Church, fraught with heresies, full of impieties, that shee hath iustified Sodome by her sins, and the most Heathenish by her Idolatries: That her doctrines (for the most part) are injurious to Almighty God, and contumelious to the Redeemer of all the world. Out of their owne mouthes will we condemne them. A Iesuite of their own plainly confesseth, That if the body of the blessed Sonne of God bee not in such manner present in the holy Eucharist, as they teach, and to their power maintaine, that then they are the most impious Idolaters that liue vnder the cope of Heauen: worse than the Tartars, which worship a peece of red cloth for a God. The antecedent wee hold vtterly impossible, and that it is wickednesse to thinke that a sinfull man can make his maker: for, without all contradiction, *the lesse is blessed of the better* ; and

B 4

there-

Coffertus Eucharist. cap. 8.

Heb. 7. 7.

therefore what sentence we passe vpon them is not hard to iudge: Their Doctrines are deuillish, but their practice much worse. Their publicke worship of God in his house so ridiculous, superstitious, heathenish, demonically, that it is not possible for any man with an vnwounded conscience, eyther to partake with them, or to bee witnesse of their actions. In regard whereof, that is most true which some learned haue affirmed, That they haue a Religion more after Homer, than after the Scripture. And yet all this is not sufficient to proue them eyther no Church at all, holding (as they doe) fundamentall truth, or a Church not so farre forth sanctified as they hold the same. Which wee hope shall appeare plainly and clearely to all.

Broughton
concent of
Scripture.
*Quorum ipsa
Religio nihil est
nisi Histrionia
in his terra.
-Doctor Collins
Affixt. Tort.
tacti pars
prima.*

CHAP.

C H A P. II.

*what we thinke of those that live in the
Communion of the Church of Rome.*

Although I thinke it more neede-
full for every man in particular
to worke out his owne saluation,
than to be curious to know the estates
of others: and apprehending the
mercy of God to his owne soule, to
cry out, *Domine, quis ego sum?* Lord,
who am I that thou shouldest regard
me with such fauour? rather than like
Peter of Iohn to aske, *Domine, hic autem*
quid? Master, *what shall hee doe?* as
being too sollicitous of others. Ne-
uerthelesse, wee who enioy the liber-
ty of the Gospell, cannot haue a bet-
ter occasion to magnifie the good-
nesse of God, than by remembring
Egypt from whence wee are deliue-
red; nor they who are yet detained
in the house of Bondage, than by
seeing their danger to hasten thence.

Errour in Religion may be no lesse

perni-

Iohn 21. 21.

pernicious to the soules of men, than
sinfulnesse of life : and therefore
doth so farre forth (without Repen-
tance) exclude from all possibility of
saluation. The state of the Church
of Rome, not only now, but for ma-
ny hundred yeares past, hath beene
such, that the Religion thereof in
many parts of it, hath beene hereti-
call and erroneous, both for opinion
and practice. And therefore (though
the condemnation of some were
more tolerable than of others; some
being Authors, others receiuers,
some Masters, others Schollers, yet)
to all without exception, from the
idiot and handy-crafts man, to the
Pope and the Colledge of Cardi-
nals, plagues were due to our fore-
fathers, though they did but errone-
ously practise what the guides here-
tically taught. *If the blinde leade the
blinde* both fall into the pit of destru-
ction. Wee see the danger they
all were in from the greatest to the
least.

But

But was there no way of escape?
That which I named before, Repen-
tance only. Repentance may be ey-
ther actuall, or generall. Actuall Re-
pentance is necessary for all knowne
faults: for those which wee through
ignorance admit, a generall Repen-
tance will finde place with God. By
vertue whereof, as many as hold the
foundation, which is precious,
though they hold it but weakely, and
as it were with a slender threed, al-
though they frame many base and
vnsuitable things vpon it, things that
cannot abide the tryall of the fire,
yet shall they passe the fiery triall, and
be saued, which indeed haue builded
themselves vpon the rocke which is
the foundation of the Church.

Our Fathers then holding the foun-
dation of Faith (which for the pre-
sent I assume) I doubt not but God
was mercifull to saue thousands of
them liuing in Popish superstitions,
in as much as they sinned ignorantly.
Yet do we not hereupon make *Ignorance*

*M. Hooker his
discourse of
iustification.*

Burton 7. Vi.
als.

*Surgunt in-
dolis & rapi-
unt eulum, nos
cum literis no-
stris detrahi-
mur in bera-
thrum. Auguſt.*

Burton *ibid.*

rance the Mother of Deuption (as it is objected by some) because we make them nearer to saluation, who are held in errour not knowing it, than those which pertinaciously defend it being knowne; whose very want of learning may by accident conduce to their eternall good, and make a way for them to the mercy of God, whiles the others are left without excuse. Nor yet because wee hope that God might be mercifull to some that liued in times of errour and blindness (which it were no impiety to thinke, though we had no reason for it) are we of opinion, *That a man may bee saued in any Religion*: which to haue named only, is sufficient refutation.

But to conclude, let none embolden themselves vpon the mercy of God exhibited to our Fathers: there is not the same reason of them and of vs: they sinned ignorantly, but the truth is now layd before our eyes: they might bee saued by a generall

nerall Repentance, for vs actual Repentance is needfull. Now the voyce from Heaven sounds more shrill in our eares than euer it did, *Come out of her my people, that yee be not partakers of her sins, and that yee receive not of her plagues.* This then being premised, I will come nearer to the matter in hand, viz. Whether they say well who affirme the Church of Rome to bee no true Church, and if the Church of Rome deny the foundation of Faith.

Apoc. 18. 4

CHAP. III

what we understand by Church, here

THIS term of *Church* is ambiguous, and of doubtfull sense, none more. The ambiguity of the word hath serued some as a fit cloake, vnder which they might both shroud their sleights and impostures, and likewise vent their deceitfull wares. Thus our Aduersaries of the Church

Church of Rome, vse the name of the *Church*, like *Gorgons* head, to affright the simple, and bring them in to subiection : no otherwise than the Jewes of old cryed the *Temple of the Lord, the Temple of the Lord*, who themselves of all others had most sacrilegiously polluted it. And the Turkes at this day bragge of themselves, that they are *Muselmanni*, that is, The only true beleeuers, who hate (euen to the very death) Christ and Christian Religion.

Vnto others, who delighted to find out the truth, it hath giuen occasion more accurately to distinguish, that they might neither enthrall themselves to euery company which boast themselves to bee the *Church*, nor yet withdraw their due reuerence and obedience from the true Church, when they haue found her out.

Explanatio.

The word *Ecclesia*, which signifies the Church, in the latitude of the sense thereof, may be applyed to signify

nifie any company or congregation,
any combination or faction whatsoe-
uer : but strictly taken (and as it is
ordinarily vsed in Scripture) by the
Church we vnderstand Gods Com-
pany, the Congregation of the faith-
full, men called forth, and set apart
from the rest of the world (which the
word *ἐκκλησία* imports) and become
the Lords peculiar. Now the Church
which is *Κύριον*, the Lords portion or
household, hath a double acceptation;
there is the Church *inuisible* and the
visible Church. The Saints in heaven
which are the Church triumphant,
and the true beleeuers vpon earth
which are the Church militant, these
together make vp the *inuisible*
Church: which we call inuisible, be-
cause for one part of it those which
are dead in the Lord, and receiued
into *Abrahams bosome*, they are farre
remote from our sense, wee see them
not. The true beleeuers vpon earth,
which make the other part of the *in-
uisible* Church, howsoeuer wee are
con-

conuersant amongst them, and behold their persons, yet whether they bee indeede such as to vs they seeme, is more than we can know; and that their names are written in the Booke of life is a thing past our discerning. The *visible* Church comprehendeth all Christians, as many as farre and neare throughout the whole world are baptized into the name of Christ, and professe the same. Parts of the true *visible* Catholicke Church, are Churches Nationall, as *England*, the *Netherlands*, &c. The parts of the *visible* Church, are eyther sound, as the *Orthodoxe* and reformed Churches; or vnsound and diseased, as the Greeke Church, the Churches of Italie, Spaine, France, &c. Members of the true *visible* Church, are all persons baptized, who haue not renounced their Baptisme, but do still professe him, to whom at the first they gaue vp their names. To conclude; what the nature of the *Visible* Church is, we may conceiue by this exact

exact definition of it, that it is a *Communitie or Societie of men, sanctified through the profession of the truth, which God hath taught the world by his Sonne.* Where, by the way, let it be noted, that by sanctification is to be vnderstood a separation or distinction from others, not professing as they doe (as the word is frequently taken in Scripture, especially the Old Testament): for true holinesse consisteth not in professing, but in obeying the truth of Christ.

Hooker his discourse of iustification.

CHAP. IV.

what we call a true Church.

TWO things there are which breede diuersities of opinions among men: the one the many circumstances wherewithall matters disputable are beset, which beeing seuerall, cause men of sundry wits to be of sundry iudgements: the other, the not conferring the opinions of
C those

Hooker. lib. 1.
P. 7. 11.

those that dissent. From whence it hath come to passe, that many emulations and heart-burnings haue bin nourished betweene men, otherwise learned and pious, which afterwards by wise men, interposing themselves, and comparing the seuerall opinions, haue beene happily layd asleepe, and the opposites reconciled; who, after their opinions and assertions were compared together, were found in words to differ, but in sense and meaning to say the same thing, and seemed rather to disagree, than to do so indeed. The like falleth out in this present controuersie. Some haue affirmed and doe maintaine, That the Church of Rome so farre forth as she hath the Sacraments and teacheth fundamentall truth, is the true Church of Christ, *the Family of Iesus*, because they know it meere-ly impossible, that these things should bee found any where without the Church. Others, beholding the mysterie of iniquitie which worketh in

in that Church, and the many heresies and impieties wherewithall her doctrine is fraught, haue denied the Church of Rome to bee a true Church, and in regard of her many corruptions haue thought her hardly to deserue the name of a Church at all: These assertions are seemingly repugnant, and yet are easily reconciled: the former opinion by a true Church vnderstanding a Church that hath those essentiall qualities which concur to make vp the being of a Church, and are as it were the *forme* of it (which according to Philosophy giueth essence and distinction to euery thing) though otherwise much deformed and vnsound; the latter, meaning thereby a Church sound and healthy, including within the appellation of a true Church, not onely the being simply, but the well-being also, and all that complement of excellencie and perfection, which in this world the Church is capable of. So that both sides confesse the

*Whitaker. de
Ecclesia. Cap. 1.*

Church of Rome to bee a true Church ; but neither of them, that it is an *Orthodoxe* Church.

Mee thinkes I might here put a period vnto this discourse, and pro- ceede no farther, but that the impor- tunitie of some, which hath caused me to begin this treatise, calleth vpon me to goe forward, and enforceth to list the matter neerer yet, who will not thus bee satisfied, but as if the church of Rome were wholly, and in euerie part Diabolicall, and e- uerie Papist an Antichrist, crie in the language of Edome, Downe with it downe with it, euen to the ground.

7. *Psal. passim.*

There is no saluatiō for any there, e- uerie liuing soule therein perisheth, they fight against God, & plead for Babylon, whosoener they be that allow them the name of a Church, for she hath altoge- ther denied the faith, nay cursed it, & is become worse than an infidell. I say vnto them as Christ to his Disciples, when their zeale or rather fury tran- sported them, Tee know not of what

Luk 9. 55.

M A S C H I L.

manner of spirit yee are.

Therefore to giue full satisfaction:
As we esteeme him to bee a true man
to whom the definition of a man
agreeth, which is, that hee is a liuing
Creature endued with reason,
though otherwise hee bee sicke of a
foule disease, suppose the Leprosie,
yea, the Plague, which is not onely
contagious, but mortall likewise:
So we take the Church of Rome to
bee a true Church, and a part of the
true Visible Catholicke Church, so
farre forth as the definition of the
Church, aboue giuen, is compatible
with her, though otherwise shee bee
miserably deformed, and infected,
which wee haue more than once af-
firmed. This attribute of truth then,
is to be vnderstood not Morally, but
Logically: So a Thiefe, though hee
bee not an honest man, is yet a true
man notwithstanding. Yet more
fully: The Church of Christ may be
considered three wayes: first, *Re-*
spectu electionis diuinae: secondly,

*Id quod absolu-
te de re quaque
dicitur ad rei
essentiam natu-
ramq; pertinet,
quod vero
x^{ti} m, id non est
rei essentiale
proprie, sed po-
tius essentia ac-
cessio & cir-
cumstantia. In-
munt lib: Singu-
lari de Ecclesia.*

*Musculus in
Epistolam Galat.*

Respectu obedientie quam præstat Deo:
 thirdly, *Respectu iuris Christi in Eccle-*
siam: The Church in regard of di-
 vine prædestination is invisible (as
 we haue shewed) and therefore comes
 not within the present cause: If we
 consider the Church in regard of her
 obedience and fealty which she per-
 formes towards God, the Church of
 Rome is not the true Church of
 God; she hath rebelled against him,
 and transgressed his Lawes, she hath
 added to his Word, and must expect
 (without Repentance) that hee will
 adde to her plagues: But in the third
 place, though she be turned aside by
 her Idolatries, and hath wandred
 from God through her Fornications,
 yet hee hath not lost his right over
 her, as over those Churches of Con-
 stantinople, and other parts, who
 long agoe embraced Mahumetisme
 in stead of Christian Religion:
 Christ hath still Title to the Church
 of Rome, as a Prince vnto his Sub-
 iects that are become Rebels, whom
 vpon

vpōn their Repentance and Amend-
ment he receiuerh, not as aliens and
strangers, but as his owne naturall
Subiects.

CHAP. V.

What the Foundation of Faith is.

THe Foundation of our Faith
implyeth two things : First,
the generall ground whereupon wee
rest when we doe belecue. And thus
the fundamentall writings. of the
Prophets, Euangelists, and Apostles,
are the foundation of our Faith.
Therefore St. *Paul* telleth vs, that the
Church of God is built vpon the
foundation of the Apostles and Prophets,
More peculiarly, the Christian
Church is said by St. *John* to be built
vpon *twelue foundations, and in them*
the names of the twelue Apostles.
O that the Church of Rome did as
soundly interpret these fundamentall
writings whereupon wee build our
Faith,

Eph. 2. 20.

Apo. 21. 14.

*M. Hooker his
discourse of
iustification.*

Faith, as she doth willingly hold and embrace the same !

But secondly, if the name of foundation doe note the principall thing which is beleueed, then that is the foundation of our faith which Saint Paul hath to *Timothie*, *πῶς ὁ λόγος*, *This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to saue sinners.* That of the Samaritans, *This is Christ, the Saviour of the world.* That of the Apostle, *God manifested in the flesh, iustified in the spirit, scene of Angels, preached vnto the Gentiles, beleueed on in the world, receiued vp into Glorie.* This is *στήλη καὶ ἰσχυρία τῆς ἐκκλησίας*, *The pillar and ground of truth*, vnto which these words are better referred, than to the Church, mentioned in the former part of the verse, where she hath her appellation glorious enough, That she is the House of God, The Church of the liuing God. For although the Church may bee *Columna forensis*, a Pillar whereon doe hang the Edicts

of

1.Tim.1.15.

Iohn.4.42.

1.Tim.3.16.

v.15.

*Illusterratissimo
mo Viri Domini
no Doll Prime-
rose, humill-
me acceptum re-
fero. Ingenium
est agnoscere
per quem profi-
ciat.*

of the Great King, which exhibites vnto vs all sauing truth (for which cause it is necessary that they bee added vnto the Church which will bee made capable of saluation) yet can she not be *Columna architectonica*, that vnto the truth, which a Pillar is vnto the house, bearing vp the building: for, thus the Church is built vpon the Truth, not the Truth vpon the Church.

Act. 2. 47.

CHAP. VI.

What it is to overthrow the Foundation of Faith directly; what by consequent.

WHAT the Foundation of Faith is, wee haue already scene: now because that directly to hold the foundation is so essentiall to the Church of God, that without it there can bee no Christian Church, and that by our Adversaries in this cause the denyall of the same is brought
as

1. Cor. 3. 11.

Heb. 10. 29.

as a *medium*, to proue the Church of Rome to bee no true Church ; it is therefore requisite, that wee now enquire what it is directly to deny the foundation, and what by consequence to ouerthrow it. They ouerthrow it directly, which directly deny that *Iesus Christ came into the world to saue sinners*, to whom Christ is an execration, as to Pagans and Turkes ; or they to whom hee is a stumbling blocke, and a rocke of offence, as the Iewes. *Other Foundation can no man lay than that which is layd, Iesus Christ.* St. Paul, writing to the Hebrewes, and desirous to win them to the acceptation of this Corner stone, which their wise builders had reiected as vnfit for building ; tels vs what it is directly to deny this foundation, and withall the hainousnesse of it, namely, *To tread vnder foot the Sonne of God, to count the bloud of the Couenant, wherewithall wee are sanctified, an unholy thing, and to do despite vnto the Spirit of Grace.* This is directly

rectly to deny the foundation. Of which crime, whosoever is able, let him indict the Church of Rome, producing sufficient evidence thereof, and whosoever shall open his mouth to plead for them, let him be guilty of all the dishonour that ever hath been done to the Sonne of God.

If any man love not the Lord Iesus Christ, let him bee Anathema, Maranatha. But vntill such demonstratiue prooffe be brought forth, I resolve to sit downe, and rest my selfe content to take vp his speech, of whom it was truly said that he was great in all wise mens eyes but his owne, *The more dreadfull a thing it is to deny saluation by Christ alone, the more slow and fearefull I am, except it be too manifest, to lay a thing so grievous to any mans charge.*

Thus we see what it is to deny the foundation of Faith directly. They overthrow it by consequent, or indirectly, which, holding it directly, maintaine any one assertion whatsoever, whereupon the direct denyall thereof

1. Cor. 16. 22.

M. Hooker his
discourse of iu-
rification.

thereof may bee necessarily concluded.

Gal. 5.

Hooker. Eccles:
Pol. lib. 2. sub
initio.

Thus the Galathians, holding circumcision, did by consequence overthrow saluation by Christ, in as much as it was impossible that they should stand together. Hence the Apostle vrgeth them with such dangerous sequelles, *If yee bee circumcised, Christ shall profit you nothing. Christ is become of none effect vnto you that are iustified by the Law, &c.* It was truly said of the Philosopher, *ἡ ἀσπίς ἀπὸ τοῦ ἀσπίδος*, &c. If one absurdity be granted, a thousand will follow, and as by long circuit of deduction, it may bee that all truth out of any truth may bee concluded: So by a circle of consequence, there is no errour in Diuinity, but razeth the foundation. Howbeit, we make a difference of Heresies and Errours in this kinde: some being in the next degree to infidelitie, as those which deny any one Article of the Creede: some such as from whence the deniall of the Faith may be

be with facility concluded, as those ancient Heresies which strooke neare the head. Of *Hebion* denying the Diuinitie of Christ, and *Marcion* which denied his humanity. Some againe (in which ranke are those which the Church of Rome main- taineth) which be remoued by a greater distance from the Foundation, although indeede they ouerthrow it. Now this I dare confidently affirme, That no one Heresie which the Church of Rome auoucheth at this day, nor all of them together, how damnable soeuer they bee in them- selues, do so nearely raze the founda- tion of Faith, as any one of those broched in elder times by *Nestorius*, *Macedonius*, and the like, who yet were neuer said to deny the foundati- on of Faith directly.

Thus wee see what it is directly to deny the foundation; what also by consequent. All infidels deny the foundation of Faith directly, by con- sequent many a Christian man, yea, whole
whole

Hooker his discourse of iustification.

whole Christian Churches haue denied it, and doe deny it at this present day, as the Greeke Church, the Churches of the Lutherans, the doctrines of *Arminius*; not the Church of Rome onely. What? Christian Churches, the foundation of Christianitie? not directly, for then they cease to bee Christian Churches; but by a consequent: in respect whereof we condemne them as erroneous, although for holding the foundation, wee doe and must hold them Christian.

CHAP. VII.

How to distinguish betwixt the Church of Rome, and Babylon in the Church, and the state of the question in hand.

WHen Popish Writers demand of vs where our Church was before *Luther*, our Diuines vsually returne them this answer, That it was both within the Church of Rome, and

and without it. Without it in distinct societies, as the *Albigenses* and *Waldenses*, which arose in France, Sauoy, and the places neare adioyning, from whom descended the *Wicklefistes* in England, and the *Hussites* in Germany, who as soone as the Church of Rome had interpreted her selfe, touching some maine points of controuersie betwixt vs, and that a man could no longer communicate with her in the publicke worship of God, by reason of some Idolatrous rites and customes which she had established; separated themselues from her, hauing Pastors and Congregations apart to themselues, and maugre the furie of fire and sword, maintained their doctrines which they had taken vpon them to defend. The state of the Church mixt and conioyned with the Church of Rome it selfe, consisted of those who making no visible separation from the Romane Profession, did yet mislike the grosser errours, which at this day shee
maine-

Doctor Chal-
lon. *Credo Ec-
clesi: Sanctam
Catholicam.*
• Visible
church.

• Invisible
church

maintaineth, and desired a reformation. Thus, I say, wee answer them, we pleade not for our selues that wee made a new Church, but reformed the old. For we must note, that there may bee a * Church, which in respect of her chiefe Prelates, and a predominant faction therein, may be false and Antichristian, yet may containe some members of the * true Church within her Pale, who refuse not to communicate with her; nay more, are infected with some smaller errors of the time, but keepe still the foundation of Faith intire, and vnshaken. Touching the state of the Church vnder the tyrannie of *Antichrist*, some of our Diuines affirme, That the Church was in the *Papacy*; others more warily, and indeed more truly, That the *Papacy* was in the Church, because an accident is in the subiect, not the subiect in the accident. For, as the body is one thing, the leprosie another, and the leprous a third: so wee must distinguish betwixt the Church,

Church, and the *Papacy* (by which we
meane the Dominion of the Pope,
and Popish Doctrine) and the Popish
Church, a diseased body made vp of
them both. We must learne to distin-
guish betwixt the Court of Rome,
and the Church of Rome, the sedu-
cers, and the seduced, the body of
the Church, and the corporation of
the Man of sinne. And of some haue
compassion, making a difference, saith
the Apostle.

Iude. v. 22.

First then, it is agreed vpon, That
directly to hold the foundation of
Faith, and to bee a true Church, are
one and the same. Secondly, That by
some corrupt opinions which by
consequence ouerthrow the founda-
tion, the beeing of a Church is not
taken away. Thirdly, That the Anti-
christian faction is not at all the
Church of Christ. *Papatus non est
Ecclesia, sed * Ecclesia carcinoma*, saith
learned Iunius: the *Papacy* is not the
Church, but the canker, the gangrene,
the disease of the Church. This is

The state of
the question.

*Pestis, hydrops,
gangrena.
Iunius de Eccle.

D Babylon,

Babylon, this is the *Whore*, &c. Fourthly, That neyther the Church of Rome, that is, those which live in the Romish Religion, and make vp one society or body, are the true Church if thereby we vnderstand the *Orthodoxe* Church of God. But here now is the hinge of the Cause, Whether the Church of Rome doe directly deny the foundation of Faith, which some affirme, (and I know not if euery man vnto this day except onely Mr *Barton*) but we deny: and, Whether the Church of Rome, as she is at this present corrupted and deformed, hath yet the *true essence* of a Church which by him is denied, but we affirme, and hope that wee shall make good, *through him in whom we can do all things*; and yet thinke not to reape thankes at the hands of any Papist, much lesse deserue to bee the *Popes white Sonne* for our paines.

7. Vialls
pa. 31.

CHAP

CHAP. VIII.

*Our first Argument drawn
from Scripture.*

THe state of the Church in this present world is subiect to many changes, and is not alwaies one and the same, whether wee respect her inward purity of Religion, or her outward felicitie and prosperity. Purity of doctrine is many times oppressed by errour and heresie; and the externall happinesse of the Church is often disturbed by persecution and affliction : the one is bred at home within her owne bowels, with the other shee is exercised by a forreine Enemy : to the one God giues her ouer for her sinnes, into the other he suffers her to fall for her correction and amendement. A more liuely instance of this we cannot haue, than the ancient Church of Israel, as the Prophets delineate, and set her forth vnto vs : with which our Diuines do

Ezek. 16. 20.

Calu. Infi. lib.
4. Cap. 2. sect. 7.
Tanto tempore
neglecta erant
diuina tempore
Atanasijs, et li-
ber legis tan-
quam res noui-
ter inuenta
scribatur. Caie-
tan.

Ibid. Sect. 11.

often parallel the Church of Rome. Yet of her it cannot be denied, that in her worst estate, shee had many priuiledges and prerogatiues of a Church, the children that were borne vnto them, God calls *his own children*.

Quis enim aufert Ecclesie titulum ips prae-ripere, apud quos verbi sui praedicationem, & mysteriorum obseruationem deposuit Deus? For who dares take away from them the title of a Church, to whom God sent his Prophets to preach his word, and where he had settled the obseruation of those mysteries and types, which pointed at him. in whom all the Nations of the earth should be blessed? saith hee, professedly handling this present question, and comparing the Church of Rome with the Church of Israel in her defection from God.

Now whereas hee saith afterward that this came to passe rather from the constancie of God, who, hauing once made a couenant with them, would not repent, than was kept on their parts, who rebelled against him;

we

wee willingly grant, and take it to agree well with what wee haue already deliuered; touching Gods right ouer his Church. *Yetsuch* (saith hee) *was the immutability and goodnesse of God*, that their rebellion and backsliding could not make the Word of God of none effect, neither could circumcision be so profaned by their impure hands, but that it still continued a true signe & Sacrament of his Covenant. The state of that Church afterward, although it be obserued, that after their returne from the Captiuitie, they neuer fell to Idolatry againe; yet was such, that they were diuided into many Sects, and many Heresies sprang vp amongst them. At the coming of our Sauour, they which sat in Moses chaire, were the Scribes and the Pharisees, who perverted the doctrine of the Law, and were the profest Enemies of our Sauour; yet then no doubt was the Church of the Iewes the Church of God, or else God had no Visible

ibidem.

The Christian Church was neuer brought to a lower ebbe, than was the Iewish Synagogue in the dayes of our Sauour Christ.

Vide B. Yfber. Vnincorruptiuitie of the Church of Christ. pag. 19.

1. Cor. 12. 3.

1. Iohn 4. 2.

Church vpon the face of the earth. Fundamentall truth as it is the soule of the Church, and can not chuse but be operative more or lesse, wherefoeuer it doth enliuen, so is it of that diuine nature, that it acknowledgeth no other parent but God alone, and they belong vnto him by that name, whoe soeuer hold and professe the same. *No man can say that Iesus is Christ but by the holy Ghost, saith S. Paul, & every spirit that confesseth that Iesus Christ is come in the flesh, is of God, saith S. Iohn.* Where let the words of St. Paul interpret the meaning of St. Iohn, that not onely euery spirit which confesseth that Iesus Christ is come in the flesh, is of God, if so be that in workes they deny him not, (with which condition some would haue those words to bee vnderstood) for many thinke aright of the incarnation of the son of God, who in other things are not answerable to their profession; but that this their confession is of God, and from him, and that as the Deuill

is

is the Author of all euill, so there is no good whatsoeuer but proceedeth from God and his most blessed spirit. When the Scribes and Pharisees lorded it in the seat of Moses and the Prophets, many there were no doubt, who though they communicated with them in the outward Sacraments, and discipline of the Church, yet were the flocke of another fold, and like a few Oliues at the end of a twig, after the shaking of the tree, claue to the right stocke, and waited for the redemption of Israel by Christ: And thus doubtlesse it was with many heretofore, and with some at this day, which beeing outwardly of the Church of Rome, wee may iustly notwithstanding challenge to our selues. Some of Gods people are certainly in Babilon, seeing such are warned by the spirit to *come out of her*; and it were in vaine to command a man to depart a place if hee were not there.

Doctor Chaloner Credo.
Eccles.
Reuel. 18.4.

But to conclude our first argument;

D 4

who

2. Thes. 2.
Calum. Inft. lib.
4. Cap. 2
Sect. 12.

M. Hooker his
discourte of iu-
stification.

who can denie (which is the principall) that God hath his Church where Antichrist hath his Throne seeing (as the Apostle tels vs) he must sit in the Temple of God, as God. *Quod sedes eius in Templo Dei collocatur, immutatur, tale fore eius Regnum, quod nec Christi nec Ecclesie nomen aboleat.* That the seate of Antichrist is placed in the Temple of God, thereby is intimated unto vs, that his Kingdome should be such, as should abolysh neither the name of Christ nor of the Church, saith that great Geneva Light. I permit it to your wise considerations (saith one of no meane credit in our Church) whether it bee more likely, that as frenzie, though it selfe take away the vse of Reason, doth notwithstanding proue them reasonable Creatures which haue it, because none can bee franticke but they: so Antichristianitie, being the bane and plaine overthrow of Christianitie, may neuerthelesse argue, the Church, wherein Antichrist sitteth, to be Christian.

CHAP.

CHAP. IX.

Our second Argument, proving that Popery taketh not away from fundamentall truth, but addeth to it.

AS an Infant, at the first both little and vnable to helpe it selfe, gathereth strength and stature by degrees, and likewise insensibly, till he become a perfect man : such hath beene the growth of the Man of sin, at the first a *Pigmy*, but now become a Sonne of *Anak*. By what meanes, from so small beginnings, he attained to so great an height, the wisdome of the wise hath discovered vnto vs. Impossible it were for the Rulers of that Synagogue, either to haue gotten that power into their hands, which now they hold, or to maintaine it now they haue it, by making an open inuasion vpon the truth, and oppugning the bulwarkes of Faith with hostile fury. No : *Popery is a clandestine conspiracie, and opposeth the Faith, not directly, but obliquely,*
not

Doctor Chaloner. Vnde Zizania?

not formally, but uertually, not in expresse termes, but by consequences; and therefore vntill the Trumpets sounded the alarum, and the Thunders in the Reuelation gaue warning, few suspected it. Wherefore is it said to be a myserie of iniquitie, but that it subtilely and secretly vndermineth the Faith, not bidding open defiance vnto it? *Arius* of old, boldly and plainly denied the Diuinity of Christ: *Macedonius* openly opposed the Diuinity of the Holy Ghost, and the like. If *Popery* should goe thus to worke, what myserie were there in it? What? which were not obui-ous to euery mans conceiuing? Yea, what errour in doctrine or discipline is there brought into the Church by those builders of Babel, which had not its first Originall from truth? as it is iudiciously obserued, that scarce any errour hath crept into the Church, which tooke not its Originall and source from the ancient approved Discipline of the Church. Thus we see their

*Vid. Dr. Chal.
Vnde
Zizania?*

*Alb. spin. de ve-
teribus Eccles.
init. lib. 1.
Cap. 3.*

their generall policie. If we enquire into their particular practice, we shall finde, that the Popes Arithmeticke, which hee vseth in calculating the Articles of Faith, is not subtraction, but addition, What we purely affirm, the Popish Writers for the most part do affirme the same, the difference is, that they affirme somewhat more than wee do. They deny not so much that our affirmations are truth, as that they say, we affirme not all the truth: whereupon they vsually stile vs in their writings * *Negativists*. For example sake : Wee agree on both sides, That the Scriptures are the rule of Faith, That the Bookes of the Old Testament written in Hebrew are Canonically, That we are iustified by Faith, That God hath made two receptacles for mens soules after death, Heaven and Hell, That God may be worshipped in Spirit without an image, That we are to pray vnto God by Christ, That there be two Sacraments, That Christ is really receiued in

Dr. Chaloner
*credo Ecclesiam
sanctam cathol.*

* Harding a-
gainst Jewell.

in the Lords Supper, That Christ hath made one oblation of himselfe vpon the Crosse, for the redemption, propitiation and satisfaction, for the sinnes of the whole world. But see, our affirmations content them not: To the Scriptures they adde, and equalize vnwritten traditions; to the Hebrew Canon, the Apocrypha; to faith in the act of Iustification, works; to Heauen and Hell, Purgatory, *Limbus Patrum*, and *Limbus Puerorum*; to the worship of God in Spirit, Images; to prayer to God by Christ, Inuocation and Intercession of Saints; to Baptisme and the Lords Supper, five other Sacraments; to the reality of Christ in the Sacrament, his corporal presence; to the sacrifice of Christ vpon the Crosse, the sacrifice in the Masse, with other like: and these we deny.

These things being well weighed, wee see how iustly wee may say since the Councell of Trent, as *Luther* did before it, That vnder the Papacy is much

much good, nay all ; yea, the very kernell of Christianity : for as much as such affirmatiues of ours, at least, such as concerne the foundation of Faith, haue been in all ages professed by the Church of Rome it selfe.

The nature then of an addition being such, that it doth not directly deny, but by consequence at the most; that if that which is added bee such a priuation, as taketh away the very essence of that whereunto it is added, then by sequell it ouerthroweth : wee suppose this to be another sound Argument, prouing that the Church of Rome doth not directly deny the foundation of our Faith, and consequently that wee cannot deny her the name of a Church.

*M. Hooker his
discourse of iu-
stification.*

C H A P.

CHAP. X.

*Our third Argument, prouing from
the Baptisme in the Church of Rome,
that they are a true Church.*

TWo things there are which difference and distinguish the Church of God from the Assemblies of Infidels and Pagans: something which she exhibireth, and offereth vnto Almighty God: something againe which shee receiueth from the hands of his most excellent Maiesty, as a pledge and token of his fauour and grace. And wee shall finde that the Church hath vsed both of these as a strong argument, euen to enforce Almighty God to bee mercifull vnto her in her extremities. That which the Church offereth vnto God, is her seruice of him, in that she calleth vpon his name, and professeth to worship him in Christ, acknowledging him to be the Author of all her good, and he to whom all praise belongeth.

*Poure out thy wrath vpon the Hea-
then that haue not knowne thee,
and vpon the Kingdomes that haue
not called vpon thy Name.*

Psal. 79. 6.

The Church receiueth from God the
blessed Sacraments as testimonies of
his gracious dignation, and fauour;
as pledges of that inuisible grace
which by those visible signes he hath
promised to bestow vpon her; as
seals of the couenant, and agreement
betwixt God and his Church, wher-
by he hath engaged himselfe that he
will be their God, and they shall be
his people; and lastly as badges di-
stinguishing them from all others
which carrie not the like vnto them,
& whereby they loue to be knowne.
Wherefore (saith David in the name
of the Church) *should this uncircum-*
cised Philistine defie the armies of the
living God? What circumcision was
of old, the same is Baptisme now
(saue that more glorious effects are
attributed to this Sacrament of the
christian Church) the Sacrament of
initi-

1. Sam. 17. 36.

1. Cor. 7. 12.

Article. 25.

See Roger on
the Articles.

initiation into the Church, our incorporation into Christ, the doore of our actuell entrance into Gods house, that which both declareth & maketh vs christiāns, the benefit whereof is not terminated in our selues, but extendeth to our children, by vertue whereof our *Seede is holy* from the verie birth; not that grace from baptized parents is deriued by propagation, but thus we are to vnderstand it, that to all professors of the name of Christ this preheminence aboue infidels is freely giuen, that the fruit of their bodies bringeth into the world with it a present interest and right to those meanes wherewith the Ordinance of Christ is that his Church shall be sanctified. It is the Doctrin of the Church of England touching the Sacraments in generall, that *they are badges and tokens of Christian mens profession*: And touching Baptisme in particular, that it is a *signe of profession, and a marke of difference, whereby Christian men are* *discer-*

discerned from others that he not christened in the 27 Article of Religion. If then the administration of the Sacraments distinguish a Church from that which is no Church: If Baptisme bee a specificall difference of a christian from him that is no christian, how can we deny them of the Romish religion to bee now a Church: or with what colour of truth can we deny Papists to be Christians, seeing that we take them all to be baptized persons, even as we our selves are: for it is an ancient Apostolick aphorisme, *One Lord, one faith, one Baptisme:* and *by one spirit wee are all baptized into one bodie*, whether we be Jewes or Gentiles, Protestants or Papists.

I will not now trouble my selfe to proue that Popish Baptisme is true Baptisme, till I know who denies it; for howbeit some go about to proue it not to be good from their Popish opinion, which maketh the intention of the Minister to be of the essence of the Sacrament (whercin

E

how

Ephes. 4. 5.

1. Cor. 12. 13.

* 7. Vhalls.
pag. 47.
* pag. 35.

Ephes. 5. 26.
Tit. 3. 5.

Act 2. 38.

how soundly they argue, I shall here-
after enquire) and so the argument
may be of force against them; yet no-
thing hinders but that according to
our tenents it may bee good all this
while. Seeing then that out of all
question their Baptisme in the
Church of Rome is holy and good,
let them who nick-name the Ordi-
nance of God, one while calling it
the * *Shell* of Baptisme, another
while, the * *Relique* of Baptisme, see
how they can free themselves from
egregious disgrace cast vpon the blef-
sed Sacrament, and by rebound vp-
on Christ, the Instituter and Or-
dainer of it. The Pen-men of the
Holy Ghost seldom or neuer menti-
on Baptism, but withal they attribute
vnto it some effect of speciall grace:
they teach vs that *with water God doth
purifie, and cleanse his Church:* they
term Baptism a *Bath of regeneration,*
they give men aduice to receiue ou-
ward baptism, & perswade them that
it doth auaille to *remission of sinnes;*
which

which maketh mee suspect, that the Spirit of God guided not that penne which could drop forth such vnflattering words. What ? is Baptisme now a shell, fit for no vse but to bee cast away, and troden vnder foote ? is it become a relique, a ragge of Popery ? Surely, by as good reason as (in another Treatise) the *signe of the Crosse* is said to bee the *marke of the Beast*. But what Classicall Author haue we for these speeches ? He that can (causlessly) obiekt vnto others *quaintnesse* of speech, let him produce but one learned and religious, that euer spake or wrote in this manner. But I bridle my selfe, and returne to my purpose in hand.

Baiting of the
Popes Bull.

7. Vialla.
page. 18.

Sacraments are pledges and tokens of Gods loue to his Church : their very being, and nature consisteth altogether in relation to some such gift and grace supernaturall, as God onely can bestow. How then should any but the Church, administer those Ceremonies as Sacraments, which

Hooker. Eccle.
Polit. lib. 5.
Parag. 30.

are not thought to be Sacraments by any but by the Church? For those then which are our Aduersaries in this cause, and will not grant Papists to bee so much as Christians, they must giue vs leaue (till we heare farther from them) to thinke this our third Argument, drawne from the lawfull Baptisme in the Church of Rome, to be vnanswerable.

CHAP. XI.

Our fourth Argument, taken from the Lawfull Ordination in the Church of Rome.

OVr Lord and Sauour, when hee had finished the worke of our Redemption, euen that great worke which he came into the world to accomplish; then hee ascended vp into Heauen to bee the Aduocate of his Church, the Mediatour betwixt God and Man, where hee is *at the right hand of God, making intercession for vs.* When

When he would deprive his Church of his bodily presence, he tooke care that she should not sit like a Widow, disconsolate, and afflicted, and therefore when hee ascended vp on high, he gaue gifts vnto men: to some to be *Apostles, some Prophets, some Euangelists*, for the worke of the Ministry, and for the edifying of the Body of Christ. To these he gaue his Promise, That he would be with them alwaies to the end of the world, *Salomon had a Vineyard in Baal hamon, hee let it forth vnto Keepers*: This Vine-yard is the Church, the Keepers, to whose tutelage and care our blessed Lord (typified in *Salomon*) committed his Church, were at the first Apostles, and Apostolicke persons, their Successours to the worlds end, in their function, and Ministeriall office: *in populo*, men consecrate, and set apart for that purpose, whose is the power of the keyes, and the office of laying on of hands, conueying that grace vnto others which themselves

Eph. 4.8.

Mat. 28.20.

Cant. 8.11.

7. Vialls. pa. 36.

have receiued, that so the Church of Christ neuer be destitute. Wherefoeuer there be persons retaining this power, howsoeuer otherwise exceeding blame-worthy (which I often inculcate, because I would not be mis-vnderstood) there wee cannot deny, that there is the true Church of Christ. And our Aduersaries in this cause, see that they cannot guine their purpose, vnlesse they strip the Church of Rome of this priuiledge. There is *no Ordination, no Ministry,* and so downe-ward, *no Baptisme, no Christianitie.* The eares of our Diuines are well accustomed to those importune clamours of our Aduersaries of the Church of Rome, both for our Church in former ages; *if you had a Church before Luther, where were your Pastors?* and since the reformation, finding their cause desperate in the particulars of it, they inueigh against our Clergy; *You haue no calling, you haue no more right to meddle in things sacred, than you*
Wines

Wives or Daughters, you are no Mini-
sters, you runne before you are sent, you
are Intruders, and Thieves, that enter
not in by the doore of the fold, but
climbe up another way, wolves, and
Lay-men, no Priests: and therefore you
haue no Sacraments, nor Service of God.
This is the Voyce of Brilow, Howlet,
Sanders, Campian, and the rest of that
rabble. Now if it be observed what
wee answered to the first, and how wee
refuted the latter calumny, it will
soone appeare what wee are to deter-
mine in this matter.

First then we affirme, That no man
hath to doe in this office, but hee that
is lawfully called thereunto. Who
ever intruded himselfe with impuni-
tie, and without dangerous arrogan-
cie, into this function: The hand of
Ieroboaam is withered, and Oziab,
though a King, is smitten with Le-
prosie, for touching those things
which were holy without a calling
thereunto. This is that whereby wee
may discern the Priests of the San-
ctuary

1. King. 13.

Mark. 1. 25.

Acts. 19.

Heb. 5. 4.

Quary from *Ieroboams* Priests, of
 whom wee reade, that whosoever
 would, might consecrate himselfe.
 Christ suffereth not the Diuell to tell
 that he knew him, *because* (as one no-
 teth) *hee presumed without a calling to*
publsh the truth. The Diuell could
 easily espy the want of Commission
 in the Sonnes of *Serap*, when they
 adiured him by the name of *Iesus*
 whom *Paul* preached: *Iesus I acknow-*
ledge, and Paul I know, but where are
ye? Your warrant is not good, your
 counterfeit charmes are not strong
 enough to remoue me. The reason is
 manifest, No man taketh this ho-
 nour to himselfe, but hee that is cal-
 led of God, as was *Moses*. Second-
 ly, Wee auerre no lesse confidently,
 that it belongeth vnto the Church
 onely to send those who shall haue
 authority in the Ministration of ho-
 ly things. Shee receiued the Keyes
 at the hands of Christ, and to her it
 appertaines, to deliver them to those
 that shall vse them. Shee hath her
 Com-

Commission, *As my Father sent me, so I send you.* For this cause I left thee in Crete (saith St. Paul to Titus) that thou mightest ordaine Elders in every Ciole, he hath appointed thee. Without this there can be no *Oeconomie*, nor order in the Church: wee should haue as many seuerall opinions as seuerall men. Ordination therefore, and laying on of hands, the Church hath commanded to be retained, and performed with all solemnities. That a Bishop should bee ordained, either by the whole Province, or by a Councell, or according to the Canon, by three or two Bishops at the least, the Metropolitan (if it be possible) being present, and promoting the business. Now That Priests and Deacons should bee ordained with due rites and ceremonies, and prayers in the face of the Church, that the people might acknowledge their lawfull Pastors. Thirdly, For those that before Luther had the Popish trash in detestation, they might acknowledge

Iohn. 19. 17.

Tit. 1. 5.

Canon. Apost. 1.

Dr. Pridcaux
Lect. de V. sp.
Ecclesia.

-A. none
C. none

knowledge euen them of the Church
of Rome for their Pastors, so farre
forth as they had a lawfull calling
and preached Christ howsoeuer
for as much as they oftentimes feed
others, who themselves care nothing,
or giue good corne mingled with a
great deal of chaffe. Fourthly and
lastly, for our Ministry at this day,
wee answer them, That eyther it is
Lawfull and Canonical, or else they
haue none; seeing that wee haue re-
ceiued it from them, though they
were unworthy to conferre it, as
they from their Predecessours and
ours in Ecclesiasticall Iurisdiction.
It is worth the while, to obserue the
impudencie of our Adversaries in
this matter, how when they cannot
answer vs, they betake themselves to
their wonted trade of lying. Thus
goes the tale; Scry, Sanders, and
Gimdosse say theya are by appoynt-
ment of the signet of the No. 1. of the
in Church side to London, and becaus
that the old Bishop of Landoffe, whom
they

they expected for their Canonick Consecration, had withdrawn himselfe for the threats of Bonner, they layed hands one upon another. Our Diuines passe not this over in silence, but giue a precise and punctuall answer to it. Not onely our Reuerend Bishop (whose cause wee haue now in hand) answering his Euer glorious Counciller, in that golden Worke of *The honour of the married Clergy*: but diuers others of our choysed Diuines, who seriously refuse this Fable; evidently shewing out of the vnderstandable Records of our Church, not onely at what time, by whom, in what place, euery one of the fornamed Bishops was Canonically consecrated, but also touching B. Jewell, Parker, and others, who preached at the consecration of euery one of these, and likewise what were their severall Texts. And lest these turne-coates should persist herein, and still tickle their Proselytes in the head with this tale, Our right Reuerend Arch-Bishop

Dr. Prideaux
orat. de vocati-
one Ministror.
M. Mason in
the defence of
the Ministry of
the Church of
England.

Bishop that now is, caused foure of the learned sort of their Priests to be brought, who beheld and viewed these Records before sufficient witnesses, and promised to certifye the truth to the rest of their partie.

Thus we perceiue that it is a thing hitherto vnheard of amongst vs, that any Member of our Church should deny that there is lawfull ordination in the Church of Rome. What then is there no God in Israel: nor balm in Gilead: must wee goe to gather grapes from the Romish hedges, and deriue Bishops of Christ from the Sea of Antichrist: (it is to be vnderstood all this while, that wee plead our owne cause, the Reformed Churches in other parts want not learned Patrons of their owne) the weaker sort may perhaps be offended herewith, *sed Cordasieros morunt*, this wiser vnderstand, that the Scribes & Pharisees sometimes sat in the chaire of Moses, and that Iudas bare the office of an Apostle; and sometimes

Dr. Prideaux
Orat. de Vocat.
Minist.

Article. 16.

times the Emill haue chiefe authoritie
in the Ministracion of the Word and
Sacraments, saith the confession of
our Church: for it is one thing the
power of teaching, another the pu-
ritie of Doctrine; nor doth hee that
by superstition, or heresie letteth goe
puritie of Doctrine, presently lose
his authoritie and facultie of ordai-
ning, as Aarons Idolatry bindred him
not from transferring the Priesthood
to his posteritie. Who is ignorant
that they which are baptized by here-
tickes are truely baptizd? and like-
wise that those which are admitted
into the Ministrie by such, are truly
ordained: we regard not the qua-
litie but the authoritie of him that
conferreth holy Orders. As we re-
baptize none that haue receiued
Baptisme in the Church of Rome;
so wee doe not ordaine them anew
which haue taken Orders from that
See, when they become conuerts. If
they haue sworne to any Errour or
Heresie of that Church; that wee
cause

*M. Hieron his
answer to the
Popis rime.
How can thee
make a lawfull
Priest, if the be
not the church
of Christ?*

cause them to abiure, but we suppose
them truly inuested in the Order of
Priesthood.

By this we hope it is euident, that
there is yet a little strength in the
Sinfull Church of Rome, forasmuch
as there is true Baptisme, wherein
they are baptized into Christs truth
and not the Popes errors; and the
shee hath not wholly lost the face of
a Church; for there is true and law
full ordination, wherein they receive
Commission, and do promise to teach
the people, not the Popes legends
but out of the holy Scriptures; so
that both Pastor and flocke are ours
by admission, promise and engage
ment, theirs by abuse and practise.
Neither shall the precipitate spee
ches, and rash censures of any man
euer preuaile so farre with vs, but
that we will still beleeeue, and hope
and pray that hee which called *Isaiah*
mongst the Heathen, and the Queen
of the South by the bare reporte
Solomon, and giueth that instinct of

nature

nature vnto creatures walking in a pasture where venomous herbs are mixed with wholesome, to make chosse of that which is proper for them, and abstain from the contrarie; will giue the guidance & assistance of his Spirit to his number vnder the tyranny of Antichrist to do the same, that so his calling bee not still in vaine, the ordination wholly vnprofitable; or that admission in Baptisme alwaies frustrate, that is, to be the saueur of death vnto death, and in none the saueur of life vnto life: and herein we doubt not but we are heard, euen before we ask.

CHAP. XII.

Our first Argument, prouing from our manner of disputing with Papists, that they doe not directly deny the foundation of our faith.

IN those many parts of knowledge, labour which the mind of man is conuersant, some such groundes there

there are, which being proposed, the minde doth presently embrace them, as free from all possibilitie of error, cleare and euident without proofe. Such are those Principles in Philosophy, that *the whole is greater than the parts*, &c. Those axiomes of reason, that *the greater good is to be chosen before the lesse*, that *wee must doe vnto others as wee would bee done vnto our selues*. A sentence which St. *Augustine* saith, all Nations vnder heauen are agreed vpon: and of such things as these to demand a reason were to take away reason. Other things there are, which although they be not so manifest in themselves, yet such is their plainenesse, that euery easinesse it selfe maketh them hard to be disputed of: and to this number it seemeth to mee, that the matters about which wee now contend, may well bee reckoned; wherein for ought I can perceiue, they which oppose vs, haue not brought so much as probabilitie of reason to backe their

Ἀπὸ τῶν ἑν-
τῶν λόγων
ἀναρῶσι λόγον.
Theophrastus.

their opinion, much lesse that substantiall reason, and demonstratiue prooffe, wherewithall they beare vs in hand, For if the present question to this day had neuer beene moued, nor any word or syllable sounding that way were to bee found amongst the Writings of the Diuines of the Reformed Churches: yet such a generall tacit concent there is amongst them herein, and so vniuersally doe they conspire in this, that the Church of Rome doth not directly deny the foundation of Faith, that their assent may necessarily bee euinced, if wee doe but consider their manner of disputing against them of that faction.

7. Valls. p. 18.

The Fathers in the Primitiue Church, when they wrote; *Tertullian*, the Booke which hee calleth *Apologeticus*; *Arnobius*, and *Lactantius* his Scholler, against the Gentiles, *Chrysostome* his Orations against the Iewes, *Eusebius* his tenne Bookes of Euangelicall demonstration; they

F stand

*M. Hooker his
discourſe of iu-
ſtification.*

ſtand in defence of Chriſtianity
againſt them, by whom the founda-
tion thereof was directly denied.
But the Writings of the Fathers a-
gainſt Nouatians, Pelagians, and
other Heretickes of the like note,
reſell Poſitions, whereby the founda-
tion of Chriſtian Faith was over-
throwne by conſequent onely. In the
former ſort of writings, the founda-
tion is proued, in the latter it is al-
ledged as a prooſe; which, to men
that had beene knowne directly to
deny, muſt needs haue ſeemed a very
beggary kinde of diſputing. In like
manner our proceedings againſt
Papists, in diſputing againſt them, do
ſhew not onely that they hold, but
that wee acknowledge them to hold
the foundation. Doe wee goe about
to proue to them this truth, that
Chriſt Ieſus came into the world to
ſaue ſinners? Doe wee not alledge it
as a prooſe? What ſay wee againſt
tranſubſtantiation, but this, That if
our Lords Maieſticall body haue
now

now any such new property, by force whereof it may euery where really euen in substance present it selfe, or may at once be in many places; then hath the Maiestie of his estate extinguished the verity of his nature? Against the merit of workes what do wee alledge, but that Christ alone hath satisfied and appeased his Fathers wrath? Christ hath merited saluation alone. Wee should begge the question, wee should doe fondly to vie such disputes, neyther could we think to preuaile by them, if that whereon wee ground, were a thing which wee know they doe not hold, which wee are assured they will not grant. To be copious herein were to light a candle at noone day; and I haue beene too prolix already, for which my ensuing breuity shall make amends.

*Vide Thomam
part. 1. quæst. 1.
artic. 8.*

FINIS CHAP.

CHAP. XIII.

Our last Argument, from the iudgement of the Learned.

ALthough wee iudge what wee haue already deliuered in this cause, to bee abundantly sufficient, and our arguments such as will not readily bee answered ; yet because wee would not bee thought to hold that which no one learned or godly hath done before vs, and that it may appeare that if to say the Church of Rome is a true Church, be to fauour Popery, the greatest Aduersaries that euer that Church had, haue beene fauourers thereof, with whom they must bee content to absolue or condemne vs ; it shall not be grieuous to vs to alledge the Testimonies of a few, whereby it shall appeare that the best learned in our profession are of this iudgement. We heard something by the way before of *Caluins* opinion, we shall finde that he is still
the

the same. *I suppose (saith hee) that in the Papacie some Church remaineth, a Church crazed, or, if you will, broken quite in peeces, forlorne, mishapen, yet a Church. Againe, Semisepultus illic iacet Christus, obrutum Euangelium: There is Christ halfe buried, the Gospell overwhelmed with humane traditions. I deny her not the name of a Church (saith another) no more than to a man the name of a man, as long as he liueth, what sicknesse soeuer he hath. Heare another of as deepe iudgment as any in our Church: I acknowledge the Church of Rome, even at this present day, for a Church of Christ; such a Church as Israel vnder Ieroboam, yet a Church. Marke his reason, Every man seeth, except hee willingly hoodwincke himselfe, that at alwaies, so now the Church of Rome holdeth firmly and stedfastly the Doctrine of truth concerning Christ, and baptizeth in the Name of the Father, the Sonne, and the Holy Ghost, confesseth and auoucheth Christ for the onely Redeemer of the*

F 3

world,

Calu. Epist. 104.

*Instit. lib. 4.
cap. 2. Sect. 12.*

Morn. de Eccles.

*Zanch. Praefat.
de Relig.*

Junius Lib. singulari de Ecclesia.

world, and the Iudge that shall sit upon quicke and dead, receiuing true beleevers into endlesse ioy, faithlesse and godlesse men being cast with Satan & his Angels into flames vnquenchable. Heare another: *In hunc modum iudicium facimus de Ecclesia in qua est Papatu. Deus vocat eam, &c.* This is our iudgement concerning that Church in which the Papacie is. God calleth her, &c.

Ex parte Dei vocatur adhuc Hammi, Populus meus; & Rachama, misericordiam consequuta, que verissime ex parte sua Lo-Hammi non Populus meus, & Lo-Rachama, non assequuta misericordiam potest appellari, ut apud Hoseam Prophetam legimus; On Gods part she is yet called Hammi, my People; and Rachama, one that hath obtained mercy, who for her owne part (by reason of her disobedience) may truly be said to be Lo-hammi, not my People, and Lo-Rachama, one that hath not obtained mercy, as wee reade in the Prophet Hosea.

As

At ista Ecclesia nihil non habet cor-
ruptum. Fateor: sed quod Divina
habet omnia in Scripturis, à Deo est,
quod corrupta habet omnia, ab ipsa est,
quod divina habet omnia Ecclesia est,
quod eadem habet corrupta omnia,
Ecclesia corrupta est: But that Church
hath nothing which is not corrupted, I
grant it: but that shee hath all Divine
truth contained in the Scriptures, it is
from God, that that truth is corrupted,
is from her selfe, in that shee hath all
divine truth she is a Church, in that she
hath corrupted it, shee is a corrupt
Church.

Ecclesia non tollitur corruptione, nisi
totali (ut loquuntur) quam vocant in-
teritum. Ecclesiam non tollit partialis
corruptio, sed infirmat. Ecclesia Ro-
mana omnia habet corrupta, sed non
omnino: hæc non interitus est, sed par-
tialis corruptio eius dicenda est: The
being of a Church is not taken away by
corruption vlesse it be total (as they
speake) which is the destruction of it.
Corruption in part doth not destroy the
Church,

Church, but weakens it. The Romish Church hath all things corrupted, but not altogether, &c.

M. Hooker his
discourte of
Iustification.

Tortura Torti.
pag. 367.

Vos verò cum
multa apud vos
religiosa sint
adhuc de Catho-
tholica fidei
dogmatibus,
quanquam
non nihil ser-
mentata, mem-
bra quidem
Catholica etsi
non sana mem-
bra dicere susti-
nemus. pag. 401

Let vs come nearer home. Though the Church of Rome haue played the Harlot worse than euer did Israel; yet are they not as now the Synagogue of the Iewes, which plainly deny Christ Iesus, quite and cleane excluded from the New Couenant. Verobiq; Catholica fidei professio, qua ipsa in professione non mutamus in quibus nobiscum estis; in multis enim nobiscum estis: with you and with vs is the profession of the Catholicke faith, in which profession we alter not that wherein you agree with vs; for in many things we agree, saith the late Reuerend Bishop of Winchester. And againe, Seeing what with you there yet remaine some opinions of the Catholicke faith, howbeit somewhat sowed with Popish leauen, we are content to account you members, though unsound members, of the Catholicke Church.

Hear another, who neuer yet was so much

much as suspected to fauour Popery. we must distinguish the Papacy from the Church wherein it is, as the Apostle doth Antichrist from the Temple of God, wherein he sitteth. The Foundation vpon which the Church standeth, is that common Faith, in the vnitie whereof all Christians doe generally accord. Vpon this Old Foundation Antichrist raiseth vp his new buildings, and layeth vpon it, not hay and stubble only, but far more vile and pernicious matter, &c.

And after. Poperie it selfe is nothing else but the botch and plague of the Church, &c.

And againe. If you demand where was Gods Temple all this while? the answer is at hand; There where Antichrist saze. where was Christs People? Even vnder Antichrists Priests. And yet this is no iustification at all, either of Antichrist, or of his Priests; but a manifestation of Gods great power, who is able to uphold his Church, euen there where Sathans Throne is.

And

B. Vsher in a Sermon of the Vniuersalitie of the Church of Christ, before the King at Wansted. pag. 13.

pag. 6.

pag 10.

Reuel. 2. 13.

Article 19.

*Fundamento
addit funda-
mentum, Capiti
nouitium Caput.
Iunius ubi
supra.
Vide Dr. Prid.
Lect. de Visib.
Ecclesia.

And sundry other witnesses might be produced, which I had not leasure or opportunitie to enquire into. In the meane while I would gladly see the Testimony of but one in estimation for his learning amongst vs, that euer affirmed the Church of Rome to deny the foundation of Faith directly. The Verdict which the Church of England passeth vpon them, is this: *The Church of Rome hath erred not onely in their liuing, and manner of Ceremonies, but also in matters of Faith: but that shee hath denied the Faith, and is become worse than an Infidell*, I cannot finde to haue beene at any time deliuered vnder her authority.

To draw therefore to a conclusion, since the Scriptures affirme that many of Gods people are in Babylon, and that Antichrist must sit in the Church of God; since that Popery taketh not away from the foundation, but addeth to it, *whence nothing is more frequent with our Diuines,

Diuines, : than to tearme Popery,
Trinam additiam, and their Reli-
 gion, *Popish additaments* : and *Aqui-*
 sitions, who gaue the Pope power to
 make a new Creede, neuer thought
 that he might abrogate the old ; for
 as much as they haue that Baptisme
 which maketh them members of the
 true Church, and Orders so good
 that wee neuer iterate them ; seeing
 that when wee dispute against them,
 wee acknowledge them to hold fun-
 damentall truth, and that all our
 Doctors with an vnanimous consent
 affirme so much, and the sentence of
 any one Classicall Author cannot be
 brought who affirmeth the contrary ;
 and lastly, seeing the Church our
 Mother imputeth vnto them errour
 onely in matters of Faith, not abne-
 gation of the Faith it selfe, we affirme
 that the Church of Rome, though
 otherwise wicked enough, hath not
 yet directly denyed the Founda-
 tion of Faith ; and therefore that
 wee cannot deny her the name
 of

of a Christian Church : *עֲלֵנוּ*
אֵלֵינוּ, which is that we inten-
ded to proue.

The



The Second Part.

Wherein the Reuerend Bishops
Arguments are defended, and
Mr. Burtons Obiecti-
ons answered.

CHAP. I.

Containing an Introduction to the
following discourse.

Here is in rectitude (as
the Philosopher wisely
noteth) that perfection
and beautie, whereby
we discerne both it selfe, and what-
soever is contrary vnto it : For hee
that knowes what is straight, doth
euen perceiue thereby what is
crooked,

Τὸ εὐθεῖ καὶ
ἀντὶ καὶ τὸ
καμπύλον γινώ-
σκομεν.

κρίσις γὰρ ἀμ-
φοτέρωθεν.
ARISTOTELIS ANIMA.
lib. 1.

crooked, because the absence of
straitnesse in bodies capable thereof
is crookednesse, yet because the
Iudge both of rectitude and oblique-
tie is the *Rule*, which all have not the
skill, few the will to apply: it is ne-
cessarie sometimes to leaue the amia-
ble discourse of truth, and apply our-
selues to set forth the knottinesse and
deformitie of error, that error may
yet be more abandoned, and truth
more heartily embraced. Wee sup-
pose that wee haue already not on-
ly fortified the cause it selfe which
wee tooke in hand, with good and
solid reason, but laid downe those
rules also, whereby whatsoever can
be probably obiected against the
truth, may be fully answered; and
namely, if we marke in what sense
we affirme the Church of Rome to
be a true Church, in what respect
it is Babylon, and in what considera-
tion a true Church; what it is to de-
nic the foundation, what likewise
to ouerthrow it, and how farre a

Christian

Christian Church may overthrow it. Yet to make the worke complete, it will not bee amisse to examine the weight of those reasons which are opposed hereunto, and to free the arguments already brought in defence, not of the Romish Church, or anie point of their Religion, but of a true assertion amongst Protestant Divines, from the exceptions alledged against them. And this we will doe, if God permit.

Where by the way let mee aduertise, that had the second Edition of the Reuerend Bishops booke * come sooner to my hands, I thinke I had saved my paines, and not proceeded thus farre; not that I had not a good mind to the Bishops defence, and yet haue, but that it might seeme superfluous to adde to it, vnreasonable to reply against it. *M. Burton* (as it is euident) before the Edition of his booke, saw and read the Reuerend Bishops Apologie, wherein he sheweth that preferment hath not made him

Heb. 6. 3.

* Of the old Religion. I saw it not, till I had quite finished the first part of this Treatise.

him differ from what he was before
nor self-conceit to take vp a new opi-
nion, but loue of the truth, to auert
that wherein he finds all Diuines to
conspire with him, none gainsaying
him. At *M. Burtons* hands he hath ga-
ined nothing hereby but the opinion
of pertinacie added to his error; he
taketh him boldly by the sleeue, and
calleth him to account, not only for
his former assertions, but for his Ap-
pologie also: how iustly, we come
now to enquire,

CHAP. II

*M. Burtons method and manner of pro-
ceeding.*

Natiansenus.

ΔΙΠΛΩΝ ΟΥΤΩΣ ΛΟΓΩ ΠΑΡΤΗΣ, ΤΗ ΜΕ ΤΟ ΙΣΧΕΙΟΝ ΚΑΙ
ΟΙΔΕΛΟΝΤΩΣ, ΕΙΣ ΤΗ ΑΠΙΠΛΩΝ ΔΙΑΔΙΠΛΩΣ

All disputation consisting of two
parts, the confirmation of truth, and
the confutation of error; the first of
these wee haue absolued, the latter
now taketh place, *M. Burton* tooke vp

on him the interpretation of a portion of holy Scripture in the booke of the Apocalyps, one of those two bookes, which St. Austen said were reserved to be vnderstood in heauen. The subiect of his discourse is the powring out of the 7. Vialls; wherein, as if *St. Iohn* in the Spirit of prophetic had foreseene the error of our most worthy Prelate, and designed *M. Burton* for one of the 7 *Angells*, he powreth out the second Viall wholly vpon him: with how good successe, let the euent decide. In the meane while I shall retorne him some of his owne dregges to drinke.

His proceeding is troublesome, and tempestuous like the Sea, one while affirming, another while denying the same thing. *Scopa dissoluta*. Now he answers, now he argues, by & by he declaimes, altogether without order, *ut nec pes nec caput uni reddatur forma*: yet to reduce him to the best forme we can, wee will obserue in his discourse these two parts.

The Cantic.
in the Old
Testament,
and this in the
New.

7. Vialls
Page 28.

*Vid. assert.
Tortur. Torti.*

1. a generall proposition, 2. the disputation it selfe. In the first hee teacheth vs how to proceed herein, telling vs that *it is a matter not to be maintained by finenes of wit, nor quaint Rhetoricall discourse, but upon sound ground, and substantiall demonstration.* I need not tell you whom hee would decipher by this speech, but I must needs wonder that hee is so witty at first; and it calls to my remembrance the *Infamous Parallels* written by *Eudemon Iohannes* against the late Reuerend *Bishop of Winchester*, wherein one maine head of his accusation against that worthie Prelate, is, that he was too conuersant in the Comick writers, his stile was too curious, his Latine too neat for the Iesuits palate. Thus *M. Butron* least the Bishop by his diuine Eloquence, and accurate speech should preuaile too farre with his Readers strikes first at that, by disgrace terming it finenesse of wit, and quaint Rhetoricke; little hurting his aduersarie

dis-uerſarie therreby, but ſingularly
tea-dishonouring Almighty God. For
ein, whose are the Arts? whose is Elo-
o bee-quence, and viterance? who gaue
aint-man the wit and the braine? Demand
ound-of all the faculties of the Soule and
rati-bodie, whose Image and inscription
hee-they beare, they will tell you Gods.
ouel-In as much therefore as you offer
is ſo-iniurie vnto the least of these, you do
y re-it vnto God.

But who ſees not whereunto this
ganderh? Those irreprovable la-
nche-bours which the present age ad-
f his-mireth, and posteritie shall rather
Pre-enuie than equall, That admirable
ant in-facultie wherewithall the Author of
wa-uerie good gift hath blessed our
e for-most heavenly Prelate aboue all the
stron-ſonnes of men, all is blowne away
Elo-with a puffe, as if it were nothing but
houl-ſtoth: and to what end, but to eleuate
aders-his authorite, and by bringing his
tear-ſon into diſ-eſteeme, to enervate
quain-his writings. This is the artifice wher-
s ad-withall ſome men at once doe
rſarie

thrust out others, and worke themselves into the estimation of the common people.

But if Wit and Rhetorick be banished, what shall succeed in the stead thereof? why sound reason, and substantiall demonstration. But are these incompatible? or is it not *Rhetorique* argumentative as well as *Logick*? did not *Zeno* compare *Logick* to the fist, and *Rhetorique* to the open hand; the one a more strict, the other indeed a more apert way of reasoning? and by so much doth *Rhetorique*, the Queene of humane art, excell *Logicke*, by how much the open hand is a more elegant form than the shut. Hee was some body that thought hee could convince of error most of the Philosophers for that they wanted Elegancie of speech, *Ac mea quidem sententia* (saith he) *si quis ad scribendum in Theologia accedat, parui refert an aliquam aliam facultatem afferat an non, nihil enim fere cetera conferunt, at qui in*

*Laurentius
Valla.*

*Prefat. ad lib.
4. Eleg.*

nam

hunc eloquentia est hunc indignum
 prorsus qui de Theologia loquatur ex-
 celsissimo: et certe soli eloquentes colum-
 nae Ecclesiae sunt, etiam ut ab Apostolis
 usque repetas, inter quos mihi Paulus
 nulla alia re eminere quam eloquentia
 videtur. In my opinion if a man come
 to write in Diuinitie, it greatly mat-
 tereth not whether hee bring any other
 facultie or no; but if hee bee not Elo-
 quent he is unworthy to speake thereof,
 for they are Eloquent men which are
 the pillars of the Church; if wee looke
 backe to the verie Apostles, amongst
 whom St. Paul excelleth in Eloquence.
 And againe, To presume to write
 Diuinitie without eloquence, is im-
 pudencie, and if it be purposely done,
 madnesse; although there is no man
 but would expresse his conceits in
 elegancie of speech: which because
 some cannot attain vnto, they pretend
 (such is their peruersenesse) that they
 will not, or indeed that they ought
 not so to speake. Let vs then see what
 discourse that is; which hath in it

D 3

neither

Laur. Vallā. lib.
 Qui eleganter
 loqui nescit,
 & cogitationes
 suas literis
 mandat, in The-
 ologia præ-
 sertim impu-
 dentissimus est,
 & si id consulto
 facere se ait
 insanissimus,
 quanquam
 nemo est, qui
 nolite leganter
 & facundè
 dicere, quod
 cum ipsis non
 contingit, vi-
 deri volunt (ut
 sunt peruersi)
 nolle, aut certe
 non debere sic
 dicere.

neither finenesse, nor wit, nor Rhetorique : But you will say, wee shall haue sound reason, and demonstration prooffe in steed thereof. So we heare tell : But I assure thee, Reader, if thou weigh it iudiciously, thou wilt finde but a little wooll for this greene cry ; and as the Prouerb saith, *Pro thesauro, carbones ; in stead of treasure, coales*, and some of them so hot, that they burne our fingers if we touch them.

CHAP. III.

*Mr. Burtons Argument answered,
touching the Markes of a true*

CHVRCH.

TO come to the disputation in selfe : I finde but onely one passage which is like an Argument, for the rest, that wee may see how good an Orator he is, *in causa Iudiciali*, hee amplifies before hee proues ; and, to shew vs his skill in Logicke, he

he proves that which is granted him,
 inveighing against the impieties of
 the Church of Rome : wherein, so
 long as he speaks *the words of sober-*
nesse and truth, no man will bee his
 Aduersarie ; and, shewing how
 iniurious their Doctrines are to the
 Foundation of our Faith, by conse-
 quent ouerthrowing it, which is
 nothing to the purpose. His onely
 Argument which hee produceth, is
 deliuered in this forme : *A true visi-*
ble Church hath the true Markes of a
true Visible Church ; namely, pure and
sound Doctrine, and the Sacraments
administred according to Christ his ho-
ly institution : but these Markes are
not to bee found upon the Church of
Rome ; therefore shee is no true Church.
 This Argument he professeth to take
 from the Doctrine of the Church of
 England, if the Homilies containe any
 part thereof. If Mr. Burton doe
 doubt of that, wee can succour him
 with the nineteenth Article of Reli-
 gion, the unquestionable doctrine of

7. Vialls. p. 34.

Ibid.

our Church, where the same words are. For answer whereunto, we professe that wee esteeme these tokens such genuine Markes of the true Church of God, that the more apparent they are in her, the more glorious shee is in his sight, and the more perfect in respect of her selfe. And herewithall wee iustly defend our selues against the whole Antichristian Band, that so long as wee haue that Doctrin which Christ and his Apostles deliuered vnto his Church, purely taught amongst vs, and the holy Sacraments rightly administered, it is not the want of their vnwritten rotten traditions, vnwritten truthe, vntrue writings, which can take away from vs the Appellation of a true Church. Yet we know, that these markes are not so essentiall to the true Church, that so soone as vnfound Doctrin is mingled with the truth of Gods Word, and the Sacraments vnduely administered, that which was a Church should cease

cease to bee one. The Children of Israel did abide many dayes *without a Sacrifice and Ephod, &c.* yet then did not God cease to bee their God, nor they to bee his Church. *The Sacrament of Baptisme* (saith one of note) *in the lawfull use thereof, is a note whereby the true Church of God is discerned, and distinguished from the false Church; not that the Church of God cannot bee a Church without the Sacrament: for it may want Baptisme for a time, and yet remaine a true Church; as well as the Church of the Jewes in ancient times, wanted Circumcision, for the space of forty yeares, Iosh. 5. 6. and yet ceased not to bee a true Church, and loved of God.* Thus he. Besides, wee are given to vnderstand by the authorized Commentary vpon the Confession of our Church, that although the Church of England make these the Markes of the Visible Church, yet doth she not so strictly tye the Church to the signes articulate, as if all were excluded the

Hof. 3. 4.

Perkins Cases
of Conscience.
Booke 2. Chap.
5. quest. 1.

See Rogers on
the nineteenth
Article. prop. 8

E

the Church which doe not rightly participate of the Word and Sacraments: for it may fall out, that they may bee corrupted, as in the times of blindenesse and superstition, or intermitted, as in persecution.

Thus this Argument alledged, concludes affirmatiuely, Wherefoeuer Gods Word is purely preached, and the Sacraments duely administered, there is a true Church: but not negatiuely, Wherefoeuer these are not found in such sort as were to be desired, there is no true Church. Thus the *maior* proposition is answered. For the *minor*, which affirmeth, That *the Church of Rome bath not these Markes of a true Church*, we confesse, that Gods Word is not purely taught amongst them, but mingled with much drossie and error; yet haue they not abolished all truth: neyther can weethinke but that they are much sounder in their Sermons, than in their Disputations. For the Sacraments, it is true, they haue de-
filed

filed the Ordinances of God with
 their indecent Rites ; yet can they
 not herby make them nullities,
 much lesse by their erroneous opi-
 nions euacuate the force of them.
 Their Baptisme for the substance of
 it is holy, and good, and effectuall
 (no doubt) to them that receive it,
 as ours. The Eucharist is to them
 that partake of it (if they be worthy
 Receiuers) a true Sacrament, not-
 withstanding their Teachers opinion
 of Transubstantiation. That they
 are debarred of the Cup in the holy
 Communion, is the sacriledge of the
 Masters of that Synagoge, and the
 want thereof shall not be preiudiciall
 to those that vnfeinedly desire it.
 It is a rule of equitie, *Factum alterius
 mihi nocere non debet.* The faultinesse
 of others shall not hurt those which
 doe not so much as consent with
 them : and surely God will neuer
 lay that to their charge, which
 through the perfidiousnesse of
 others, it lay not in them to auoyde.

This

This part of the Reason then proueth the Church of Rome to bee an vnfound Church, not no Church. And Mr. *Burton* himfelfe, who thinks that these markes could not agree to the Church of Rome for these nine hundred yeares past, yet denieth not that there was both a Church and Saluation there, till the Councell of Trent.

Thus, I hope, wee haue giuen full satisfaction to Mr. *Burtons* greatest, and his onely Argument, and shewed it to bee neyther substantiall nor demonstratiue. The Word of God purely preached, and the Sacraments according to Christ his holy institution administred, are Markes of the true Church. If hereby we examine the Church of England, shee will appeare glorious and beautifull, like Eden the Garden of the Lord: if wee vrge them against the Church of Rome, they shew her to bee not no Church at all, but not an *Orthodoxe* Church.

CHAP. IV.

*Mr. Burtons canilling at the Reuerend
Bishops Similitudes, examined.*

FROM hence hee descendeth to
examine those speeches which
fell from the Reuerend Bishops Pen,
whiles he would set downe the ex-
tents of the differences betwixt vs
and the Church of Rome. Who
iustly blameth those which dislike
whatsoever is in the Church of
Rome, counting all Doctrine Popish
that by them is maintained, and all
Discipline Antichristian which by
them is vsed; *as if it were all error,*
no Church: adding these words, *Nei-*
ther for the chaffe doe we leane the floore
of God, neyther for the bad fishes doe
we breake his nets. Mr. Burton. But if
the floore bee not now Gods floore, but
Antichrists floore, where nothing is to
bee found but chaffe: and if the nets
bee no other but such as catch onely the
bad fishes, which is not the property of
Gods

Old Religion.
Chap. I.

pag. 36.

Gods nets, &c. Stay a little : Is there nothing in the Church of Rome but chaffe, no good corne ? *Pol ego illum perisse duco, quod perijt pudor.* Is it all chaffe which they teach concerning the Trinitie ? Is it all chaffe which they teach touching many other fundamentall Points of Christian Religion ? Those studious endeauours of the Dominicans against the Iesuites, maintaining Gods free grace against mans free wil, are they all chaffe ? The Twelue Bookes of *Aluarez De auxilijs gratia*, which doe so trouble all the Fathers of the Societie, is there nought but chaffe in them neither ? So long as *M. Burton* hath been in the Ministrie, could hee neuer find any good graine amongst the writings of the Iesuites themselves ? how many sound and orthodox interpretations of Scripture do they lend vs ; *Aladomat, Lorinus* and the rest ? if there be nothing but chaffe in them, wherefore doe we lay out so much monie to buy their Commentaries ? It is

not

not long that I haue been a Preacher, yet in that short time (I thanke God) I haue found much good corne amongst them, and haue deliuered many things professedly out of them, yet neuer hitherto could any man accuse mee of teaching either *Heresie* or *Schisme*. And doubtlesse hee himselfe is not ignorant hereof, though he thinke good to dissemble it. Againe. It is true, it is not the propertie of Gods Nets to catch onely bad fishes; nor yet of any nets at all: and for no other cause is the Kingdome of heauen, that is, the Visible Church of God compared to a Net, but because that promiscuously it gathereth both good and badde fishes.

All truth (saith the Bishop) *where-soeuer it is found is Gods; as the Kings coine is currant though it be found in any impure channell.* M. Burton. True, but when the truth of God is turned into a lie, and this lie put for Gods truth, then the case is altered. Here is a nimble

Mat. 13. 47.

Page 36.

Rom. I. 25.

If a man take
the Kings
coyne and
beate it into a
thinne leafe,
& call it pag. 36

ble conuerſion; But if all Men and
Deuils ſhould turne Alchymiſtes,
were it poſſible for them to Meta-
morphoſe Gods truth into a lie? St.
Paul ſpeaking of the Gentiles, how
they abuſed that light of reaſon
wherewithall God enlighteneth eue-
rie one that cometh into the world;
and became vaine in their Imagina-
tions, ſaith of them, that they *chan-*
ged the truth of God into a lie, which
was but a change neither, *μετεβαλον*,
not a ſimple conuerſion. Thus M.
Burton, vnleſſe you may haue leaue
to wreſt Scripture, your anſwer
is nothing. If any man obtrude adul-
terate money of his owne ſtamping
in the Kings name, let him ſuffer as
a Malefactor; but when the Kings
currant coine is profered, let no man
reieſt it as baſe and vicious, leaſt he
himſelfe bee impeached for a Trai-
tor. Where by the way note that you
haue already contradicted your ſelfe.
Euen now all was *chaſſe in the Church*
of Rome, now Gods truth is there; how
eſſe

else can it be pretended, how else
can they colour ouer lyes with it?

The Reuerend Bishop proceedes:
Fundamentall truth is like the Mara-
nean Wine, which if it bee mixed with
twenty times so much water, holds his
strength. He is pleased to bee merry
with the Bishop, and tels him, that
his Comparison is pretty, if it did hold
water. Your Vrbanity, Mr. Burton,
is pretty, if your manners were as
good. *But* (saith hee) *what if twenty*
times so much poyson be put to it, &c?
What? will that hold poyson now
which before would not hold water?
We grant it: yet let me tell you, that
all the poyson in the world cannot
be operative vpon the truth of God,
to alter the nature of it. Popery is
poyson, but fundamentall Truth is
an Antidote: a little quantitie of
Antidote that is soueraigne, will
destroy much poyson. Many drinke
of the Cup, in the hand of the Mo-
ther of Fornications, (though some
take deeper draughts than others:)

pag. 37.

H

to

Mark. 16. 18.

it id pa. 37.

to some of them which take downe
withall some reasonable portion of
Fundamentall truth, by the mercy
of God it may be an Antidote to ex-
pell the poyson from their hearts,
and strue so long with it, till it quite
ouercome it: that so that may be
fulfilled which our Lord promised
as a signe to follow those that be-
lieued on his Name, *That though
they should drinke any deadly thing
it should not hurt them.* Now your
Comparlson of *extracting the spirit*
of Fundamentall truth through the
Popes Limbecke, till nothing bee left
but a dead Pappa, is very vnapt. For
they that distill, reserue that pure sub-
stance which they extract, for their
vse, casting away that which remaineth,
as vnprofitable. So that by this
Popery should refine, not pollute the
truth of God. Thus vnhappy are
you in your similitudes all along.

But, good God, what spirit posses-
seth this man, that hee thus chafer
our Diuine, and harmelesse Bishop,
who

who doth not so much argue for truth, as beautifie and adorne it. We all know, that similitudes are brought to illustrate that which is already proued, or taken for granted in the iudgement of the wisest: no man vseth them as Arguments. Our Reuerend Prelate intended not a disputation; or if any, not against any but the Romish Church. How cometh it to passe, that while hee forcibly bends himselfe against them, he is by mis-construction made to plead for them: and all his louely similitudes set vpon the racke, as if they nourished some vnheard-off monster? When hee perceiued that vpon the first Edition of his Booke, some (as hee well hoped) through ignorance rather than obstinacy were offended, hee straightway addresseth himselfe to relieue those whom hee had no way harmed, rectifying their iudgements that will yeelde to instruction: and, by a iudicious Apologie, fully satisfying the truth, and all that are

H 2 impartiall

impartiall louers thereof, here hee speaketh home to the matter, and leaueth no scruple vnresolved. In this Mr. *Burton* can bee content to gleane, taking vp now and then a sentence; yet propounding more than he answers: but for the former discourse hee lets not a tittle thereof fall to the ground vnlisted, answering twenty lines with twenty pages. But could neither his grauity, his place, nor his well-deseruings of the Church preuaile for him, but he must needes come vnder the ferule? or hath hee onely fauked in this kinde? Surely no: but furious persons strike them that come first in their way.

pag. 32

But what superstition doth your Limbecke extract out of the Similitude taken from *Papinians ruled case*, *That a sacred place loseth not the holinesse with the demolished walls*? Doth the Reuerend Bishop intend any thing but this, That whatsoever is once dedicated to God, ought not for cuer to bee alienated? it still in despite

despite of malice and profanenesse remaineth his to whom it was intituled : What haue wee then now to doe with *holinesse infused or affixed by any solemnne act of consecration?* and for edifying the Faith of Christians, he hath oftentimes, like a true Scribe, instructed for the Kingdome of Heauen, brought out of his treasures both old and new Prouision for that purpose, and is not yet drawne dry : Comparisons, as all other parts of learning, he knoweth how to vse in their due place, rather to helpe the vnderstanding than to beget Faith.

CHAP. V.

Whether the diuorce bee sued out on Gods part, or on the Church of Romes part.

THe Bishop goeth on : *If the Church of Rome were once the Spouse of Christ, and her Adulteries*
are
H 3

pa. 39.

pa. 40. 41.
&c.

pa. 42.

are knowne, yet the diuorce is not sued out; that is, Though she haue rebelled against God, and on her part broken his Couenant, yet hee hath not quite reiected her as yet. Against this Mr. Burton takes in hand to proue that on both parts this diuorce is formally sued out. On her part, because (saith he) *shee hath in the face of Men and Angels openly, plainly, exprestly denied Christ for her Husband.* For prooffe whereof, wee haue a Bull of Pope Pius, 4. produced at large; and from thence hee is not ashamed to affirme, that Christ is therein *as solemnly renounced, as wee in our Baptisme renounce the Diuell and all his workes*; when there is not so much as one word or syllable of renouncing Christ there mentioned. But this will come more fitly to bee examined anon, when wee enquire how Christ is denied in the Councell of Trent.

In the meane time let vs enquire how on Christs part the diuorce is sued

sued out. And that is in the Book of the *Revelation*, where she is called the *Whoore*, and, *Come out of her my People, &c.* Whence it is inferred, If she bee Babylon, If she be the Whoore, shee is no longer Christs Spowse.

pa. 43.

Ans. Not onely of Israel, but of Iudah was it said, that the *faithfull City* was become a *Harlot*: And, God by his Prophets expostulates with them, calling them a generation of Miscreants, Witches children, the seede of the Adulterer and the Whoore: yet it cannot bee denied, but the Sheepe of his Visible flocke they continued, euen in the depth of their disobedience and rebellion. Now if it seeme strange to any that the Church of God, while she playeth the Whoore, should still be his Wife, let them know, that the Visible Church is but equiuocally called the Spowse of Christ: For, properly the Church Inuisible, the Mysticall body of Christ, is onely his true Spowse, and shee is a pure Virgin,

Esay 1.

Esay 57.3.

without spot or wrinkle, beeing washed in the blood of the Lamb. Those that outwardly professing Christ make vp the Visible Church, we charitably presume to be members of his mysticall bodie, for which cause wee call them his Spouse also.

But when wee speake of *Babylon* and the *whore* in the Reuelation, and apply it to Rome; wee denie absolutely that the Church of Rome is Babylon (that is, all those which liuing in that Religion make vp one Bodie or Societie) but * *Babylon* is a faction in that Church. Are not the *Whore* and *Antichrist* the same? Now what can be more absurd than to thinke the whole Church of Rome *The Antichrist*? *Antichrist* was to seduce those that dwell vpon the face of the earth, the *whore* was to bewitch the nations; now the Seducer and the Seduced, the witch and the bewitched are not one. As I take it, we are to reioice at the downefall of the *Whore*; but God forbid that we

If thereby wee vnderstand a companie of men; but if *Babylon* bee a place, then we must vnderstand thereby the seat of *Antichrist*.

wee should reioice at the Destruction
of euery member of the Church of
Rome, but rather with teares be-
seech God for their conuersion. And
therefore good *M. Burton*, now the
learned Bishops distinction takes not
place a day after the faire: *as it is a*
Visible Church, we haue not detrested
to haue Communion with it, as Baby-
lon we haue nothing to do with it; He
that before was too fine, too wittie for
you, now speakes confusedly, strange-
ly. You see we haue learned to distin-
guish betwixt the Church, & the great
whore in the Church: with the
Church wee yet hold communion
in many things, though that from
Babylon wee separated long agoe.
He, whom I suppose you will not in
hast teach to speake, spake in this
manner. *As the Apostle doth say of*
Israel, that they are in one respect
enemies, but in another beloued of
God; in like sort with Rome, wee dare
not communicate concerning sundrie
her grosse and grieuous abominations;
yet

pag. 44

Mr. Hooker
Eccles. Pol.
lib. 3 §. 1.

yet touching those maine parts of christian truth, wherein they constantly still persist, wee gladly acknowledge them to be the family of Iesus Christ, and our hearty praier vnto Almighty God is Or. Your distinction therefore of the Diuell in his Essence, and as a Diuell, with the rest of that stamp, you were best lay vptill a deare yeare.

CHAP. VI.

Of the charitable profession of zealous Luther.

AT length wee are come to consider the weight of zealous Luthers speech. *Wee confesse that vnder the Papacie is much good, way all, yea the very kernell of Christianitie.* To this M. Burton answereth, that he spake this before the Councel of Trent was hatcht, and died when they began to be assembled. It is well hee did so; for had he liued but a while longer, he had sure been a fauourer of Poperie, as well as

Caluin,

Caluin, who liued after that Coun-
cell, and yet confessed the Church of
Rome to bee a true Church, as wee
haue shewed. Yet by his leaue, if this
were true when *Luther* liued, it is as
true now. If they haue added more
errour, yet haue they taken away no
more truth, otherwise than virtually,
and by consequence. *Luther* thought
it not likely, or possible, that the
Church of Rome should bee much
more corrupt, than it was when hee
published at Wittenberg so manie
propositions contrarie to the Romish
Religion, * 95. in number, which pre-
sently brought about his cares, *Tetzelus*,
Eckius, *Siluester Prierias*, *Hogstrat*
and I know not how many more.
Luther thought the Church of Rome
wicked enough, when hee affirmed,
that *if they could not haue bin blamed*
for any thing else, but onely for reaching
that we must wauer, and doubt, and
alwaies remaine uncertaine of the re-
mission of our sins, of grace and saluati-
on, yet should we haue iust cause to sepa-
rate

*a Sleidan. Com.
lib. 1. And
Hist. of the
Councell of
Trent. lib. 4.*

*b Etiam si nihil
præterea pec-
catum fuisset
in doctrina
Pontificia,
quàm quòd do-
cuerunt nos de-
bere vagari, &
fluctuare, am-
bigente, &
dubio de re-
missione pecca-
torum, gratia
& salute no-
stra: iusta ta-
men habere-
mus causas cur
ab Ecclesia in-
fidelis nos se-
iungeremus.
Luth. ad cap.
41. Gen.*

rate from that infidelious Church. The ground therefore of *Luthers* speed was, Not that hee saw not errors enough, but that he knew there was likewise all truth. *Vnder* it indeed (as our diuine Bishop obserueth) oppressed, ouerwhelmed, yet there was. The Councell of Trent hath ioyned Traditions to the Scriptures making them together the rule of Faith : but before that time *Luther* complained that hee could not have audience out of the Scriptures, but the frigid decrees of Popes, and the fooleries of Schoole-men were obtruded in stead thereof. In a word nothing was decreed in the Councell of Trent, which *Luther* had not gaine-said before that time. So that the errors are the same they were but established vnder a more peremptory forme.

CHA

CHAP. VII.

Of the Deane of Glocesters Authority.

BVt here the Authoritie of the Reuerend Deane of Glocester is alledged, in his Treatise of the Church, *Lib. 3. Cap. 47.* and it is desired that *hee may take up the matter.* Peace is amiable, and the mediation of wise men is to vs very acceptible. The Person is Reuerend, neither will wee dissent from him in any thing without due respect had to his place and learning. But wherefore, when you are vrged with a cloud of witnesses in this very cause, doe you reiect them as priuate persons, whose opinions must not prescribe against truth? *Caluin, Bucer, Beza, Melancthon, Mornay, Deering, Iuwin, Reynolds, Parau, Hooker, Perkins, &c.* all these you sleight, and would haue vs bee tryed by one onely, who indeede is Reuerend, but All these much more. Yet, as if hee distrusted this alledged
Author

Dr. Feild,

7 Vialls. pa. 45.

7. Vialls. pa. 51.

See the reuerend Bishops Apologie.

Authour somewhere else, hee will haue him to *Empire the Cause in the one place*. Feare not, a wise man will not contradict himselfe; and it is a receiued Rule in reading both the Scriptures, and the Fathers, and all Writers, That the clearer places are to interpret those that bee more obscure.

But because you shall acknowledge your selfe in our debt, we yeelde you this request, though vnreasonable, but vpon this condition, that if Dr. *Field* be found to speake against you rather than for you, you neuer appeare more in this cause. Courteous Reader, the passages are but short, therefore reade and iudge. The worthy Deane bringeth in *Bellarmin* obiecting against vs, that by the confession of our owne Writers, *Luther* and *Caluin*, &c. the Church of Rome is a true Church. What now doe he answer to this? He saith not, That before the Councell of Trent they were a Church, but none since; but

granted

grants him, That they might in some
sense truly say that they were a true
Church. But, saith he, *neither Luther,*
nor Calvin, nor any of us doe acknow-
ledge that the Popish Religion is the true
Religion, or the Romish faction the
Orthodoxe Church of God. See then,
wee may affirme Rome to bee a true
Church, and yet the Romish cause
gaine nothing by it; for the Popish
Religion is neuer a whit sooner the
true Religion. and though we giue
this attribute to the Church of
Rome, yet the Romish faction
is nothing the better for it; for all
this while, they are not the Orthodoxe
Church of God. Where me thinks
the Deane giues more than we desire,
for wee haue already distinguished
betwixt the *Church of Rome*, and the
Faction of Rome, and this we doe not
hold to bee a Church at all, much
lesse the Orthodoxe Church of God.
He proceeds to speake of the Coun-
cell of Trent, touching which hee
layeth downe his opinion in these
words.

The French
Religion
of
Trent
is
not
the
true
Church
of
God.

The French
receiue not the
Councell of
Trent to this
day.

words. The generall and maine Doctrine agreed upon in the Councell of Trent, in such sort as it is most generally conceiued, is damnable; But there are, noe doubt, some of a better Spirit, and haue in them particularly a better conceit of things than generally is holden. So that the faith of the Councell of Trent, is not the faith of euery particular man, much lesse is euery Idiot chargeable with the damnable-nesse of those doctrines. Lastly, faith he, formerly the Church of Rome was the true Church, but had in it a Hereticall faction; now the Church itselfe is Hereticall, and some certainely are found in it, in such degree of Orthodoxie, as that wee may hope for of their saluation. Loc, Mr. Burton the Church of Rome is now Hereticall, not no Church at all: for Heresie (as wee haue shewed) taketh not away the being of a Church; and there is hope of some mens saluation liuing in that Communion, which you deny in euery page. Thus

Thus the worthy Deane of Gloucester hath not a word against vs, but for vs; and you are no lesse vnfortunate in your Authorities, than before you were in your Simillitudes. Now *vicem redde*, let vs be as much beholding to you, as you are to vs, and tell vs what you answer to those formall passages alledged out of the said Reuerend Author in his *Appendix* to the Treatise of the Church, where hee is clearly for vs, That the Romish Church is a part of the Catholicke Church of God; shewing it likewise to be the Tenent of the greatest Diuines of our side: In this you are silent; and passe it ouer *siccopede*, with a dry foote, as the Prouerb is. And therefore whereas you afterwards tell vs of a many *Shells* in the Church of Rome; the *Shell* of the Scriptures, the *Shell* of the Creede, and the *Shell* of the Sacraments, and the like, you had done much better to sit downe and cracke nuts, than to trouble the world with such empty discourse.

I

See our reuerend Bishops Apology.

pag. 46:

discourse. *Nucleum amisit, reliqua
pignori putamina.*

CHAP. VIII.

*Mr. Burtons exceptions against some
passages in the Reverend Bi-
shops Apologie.*

THus Mr. Burton having done
with the Reverend Bishops Rhe-
toricall discourse, hee comes to take
notice of what he hath more seriously
layd downe in an *Apologeticall aduer-
tisement*, ioyned to the second edi-
on of his Booke. And here whiles
hee expects from the Bishop an inge-
nuous recantation of his errour, for
a constant asseveration of the truth,
and the Reverend Bishop is heartily
pitied that hee is not mutable. But
consider, Mr. Burton, that if hee had
retracted that which you thinke his
errour, all your former paines, had
beene lost, and for the rest, how
would you have done for ingenuine

interpretation of *St. Iohns* meaning in the powring out of the second Viall ? As for your pity, bestow it somewhere else, he hath no neede of it : rather pity your selfe, that it was your lot to fall vpon so weake a cause, and to meet with so strong an Aduersarie.

But let vs see what are his exceptions against the Reuerend Bishops second thoughts. First, it is not enough for Mr. *Burton* that hee thus distinguisheth, referring Visible to outward Profession ; True, to some essentiall Principles of Christianitie, neither of them to soundnesse of beliefe; that so though the Church of Rome be a true Visible Church, yet is she not a true beleeking Church. Acutely and admirably. What reasonable man would not this satisfie ? Why doth not this please him ? Because he denieth any being at all to her ; and that which is not, is not Visible. Thus nothing but the bloud, the life of the Church of Rome, will satisfie

p2c.48.

Ibi. pag. 48.

7. Vialls. pa. 25.

his zealous thirst. But heare what
 hee obiects : *Under correction, is out-
 ward Profession a sufficient Marke of
 Visibilty for a Church ? Ridiculous :*
 What is Visible in a Church, but that
 which shee professeth ? Or, if you
 will not referre Visible to outward
 Profession, whereunto will you refer
 it ? But *this is none of those Markes
 which the Church of England takes
 notice of a Church by.* The Word
 preached, and the Sacraments admi-
 nistred, make her a Church : but her
 Profession makes her Visible. But
*they are the Synagogue of Satban which
 call themselves Iewes, and are not :*
*and the Samaritans feared God, but
 they serued Idols withall : and so doth
 the Church of Rome ; therefore it fol-
 loweth, that shee neyther feareth God,
 nor doth after his Lawes.* True, it fol-
 loweth very well. Adde to this that
 which elsewhere you teach, *what is
 it generally to professe Christ, and par-
 ticularly to haue no interest in him,
 to professe the foundation, but not to*
bee

be built upon it? But all this while you are besides the cause; here is an *Homonymie*; you argue from the Church Visible to the Church Mystical and Inuisible: and fallacies, Mr. *Barton*, are no demonstrations. Many things exclude a man from Heaven (as well errors in manners, as Faith) which doe not exclude him from the Visible Church: hee that would haue saluation, by true Faith must be made a member of the Mystical body of Christ. Doth not the Reuerend Bishop tell vs, that *Visibilitie* *availeth not to saluation*; and the Church of Rome, that *Their danger is more Visible than their Church*? Wherein then hath hee offended?

But to what purpose is it, that you entertaine vs with a tedious discourse of the Visible Church, all the while neyther telling vs what the Church is, nor what is Visibilitie; * by these ambiguous proceedings deceiuing the simple; whereas a fair distinction,

* Thus his disputing is nothing but equivocation all along.

if it might take place, would make all friends. Sometimes indeed you shew vs the Church clad in her glorious apparrell, that thereby we may take notice of her: but what if Briers rend her cloathes, and dirt defile her goodly garments, doth shee then cease to be a Church? Surely no. Now it being objected, that the Church of Rome holdeth some *Essentiall Principles of Christianity*, first you confesse it, then (contradicting your selfe) you deny it, saying, That shee hath *professedly* *abiured Christ*; & thereby also *gaine-saying* what euen now you granted, namely, that *shee professeth to feare God*: for how can shee profess to feare him, and yet *professedly* *abiure him*?

p26.47.

But to what purpose is it, that you maintain vs with a tedious discourse of the Church, all the while **CHAP.** by which telling vs what the Church is, nor what is *Visibile*; by these ambiguous proceedings deceiving the simple; whereas a true distinction

* Then hee
saying hee
thing but
reasoning
long.

CHAP. IX.

whether Papists be Christians.

IN the next place Mr. Barton is so
oppressed with the weight of the
Bishops reasoning, that hee sees not
which way to turne himselfe. *Grant*
the Romanists to bee but Christians;
how corrupt soever, and wee cannot
deny them the name of a Church.
This is Gordians knot, which because
he cannot vntye, Alexander-like hee
cuts it. *But why should we grant them*
to bee Christians? Not Christians?
Of what Sect then are they? *Jewes;*
or Turkes, or Pagans? We know no
other Sects in the world. Nay, they
are worse than these, yea, *worse than*
the Devils themselves; as hee affirms
in the next page. I neuer yet heard
by a sober man, that any greater fault
than Heresie was layd to their charge.
Now he that is an Hereticke, is neces-
sarily a Christian: for he that is not
a Christian, cannot be an Hereticke.

pag. 49.

Episcopus Winton.
Tortura Torti.
pag. 304.

Olim qui Hæretici non inter Turcas,
aut Indæos, aut Ethnicos, censebantur,
neq; nisi qui de Christianis essent Hære-
tici audiebant, nuper exortus (nobis)
Tortus qui Christianos negat: In former
times Heretickes were not reckoned
amongst Turkes, or Iewes, or Infidels,
(much lesse amongst Diuels) neyther
were any called Heretickes, but such as
were Christians, of late some perverse
men are risen up, which deny them to
be at all Christians. But why must we
not grant them to bee Christians?
Because they are not able to demonstrate
themselves to bee such. But what if
they haue not all your facultie of
reasoning demonstratiuely, shall they
be no Christians therefore? Can no
man bee a Christian except hee bee a
Logician? But it is further objected,
that No Papist can vndoubtedly per-
swade himselfe that hee is a Christian,
and this reason is giuen, He is not cer-
taine of the Priests intention in his
Baptisme, nor yet of the Bishops inten-
tion, by whom that Priest was ordained.
There.

ibid. pag. 42.

Therefore no Papist can be sure whether he bee a Christian or no. Well then, for answer to this, first it is granted, That admission into the Church by Baptisme maketh men Christians. Christianitie maketh them a true Church. So that all wee haue to doe now, is to proue their Baptisme good; which if we euince, we haue gotten the day.

First then, All that is alledged to make their Baptisme a nullitie, is a possibilitie, that the Priests intention might bee absent, when they were baptized: but, *a posse ad esse non valet consequentia*, from a possibilitie of the Priests not intending, so his not intending actually, the Argument followes not. So that if this reasoning were found, the most that can be concluded from thence, is, That (perhaps) Papists are no Christians. It is vncertaine, whether they be so or no: now in things which are doubtfull, we are not to learne which way charity should encline. But secondly, It is vnrea-

vnreasonable that another mans spite
 or ill-meaning should doe mee hurt.
Delictum cum capite semper ambulat:
 That mens owne faules are their
 owne harmes, is an vndeniable Rule
 of Equitie. Thirdly, It matters not
 whether the Baptisme according to
 their Tenents bee good, or no; you
 must proue it not to bee auailable
 according to vs, and according to
 the Word of God. Wee are no Pa-
 pists, whatsoeuer you thinke of vs,
 neyther will we be tyed to their opi-
 nions. There be two things essentiall
 to Baptisme: the Matter and the
 Forme; Water and the words of
 Christs Institution. If with Water
 they were baptized, *In the Name of*
the Father, the Sonne, and the Holy
Ghost, their baptisme was good, wee
 care not what become of the Priests
 intention. But fourthly, to come
 home to you; Eyther the baptisme
 in the Church of Rome is true, or
 not: if it be true baptisme; then haue
 we gained, and you are overcome: if
 not,

not, then it must bee iterated when they turne to vs, and so you rush vn-awares into the exploded Heresie of rebaptization; your ground being the same vpon which the Masters of that error buile their opinion: which was, That knowing how the Administration of Baptisme belongeth onely to the Church of Christ, they thought that Heretickes are not at all any part of the Church: and therefore rebaptized them.

See Hooker.
Eccles. Pol.
lib. 3. § 1.

Non vltant Docti vltia, In contraria currunt.

But wherefore doe you now depart from your fore-alledged Classi- call Author, the learned Dr. Field, who saith, that the Church of Rome ministreth the true Sacrament of Baptisme, to the saluation of the soules of many thousand Infants? This is too grosse an over-sight for him that promised nothing but *sub- stantiall reason & demonstratiue proof.* Therefore be aduised against ano- ther time, & though the Priests wits be

See our reue- rend Bishops Apology.

bee a wool-gathering, let not yours
bee so.

But why trifle we? *why should we
grant Papists to be Christians?* Where-
fore should not wee grant them that
which wee cannot deny them? For
howsoever the Priest at the bapti-
zing, or the Bishop at the ordaining,
had another meaning; yet the words
wherewith they baptized, and ordai-
ned, bee the words of Christ, are
to be taken in Christs meaning, in as
much as hee which receiveth a thing
from another, is to receive it accor-
ding to the intention of the principall
Giver, and not the instrumentall
Giver. He which conferres Baptisme,
and Orders as the Principall Doner,
is Christ: the Bishop or Pastor con-
ferres them onely as his Instruments.
See if this bee not the Catholicke
Doctrin of the Church of England
in the 26. *Article.* But is it credible,
that Mr. *Barton* should bee all this
while in iest? For he addeth, For
the bare Name of *Christians*, and a
Church,

Dr Chaloner,
Credo Eccles.
Sanct. Cathol.

Church, wee will not stand with them. What more doe wee require? Why contend wee? But he kickes it down againe with his heele; *So they doe not hereupon, nor any for them, intrench and challenge the being and reality; yea, or the very Visibilty of a true Church.* When you make this sense, wee will giue you an Answer. The next page I wholly omit, as iudging it vnfit for a Christian to vter against any that beare the Image of God, where he doth nothing but compare Papists with the Diuels, making them worse, contending that the Diuels are as good a Church as the Papists. But the ill lucke is, that hee cannot proue them Visible.

CHAP.

CHAP. X.

*How from the Councell of Trent,
Mr. Burton would prove, that the
Church of Rome doth directly deny
Christ Iesus.*

TO draw to an end ; I come now
to the head of the Cause, where-
in he would proue, That the Church
of Rome, not by a circle of Conse-
quence, but directly, denieth Christ
Iesus. *Directly, not by Consequence
onely : directly (I say) shee denieth,
and destroyeth the Foundation of
Faith.* I have borne with him all
along hitherto, but now I must
craue pardon to challenge him for
an egregious contradiction. *Directly,
not by Consequence onely.* Can the
Foundation bee ouerthrowne both
by consequence and directly too?
None can overthrow by Conse-
quence, vnlesse they hold directly:
and can any man both hold directly,
and deny directly? Wherefore
then

then doe you take the paines to
proue both: vnlesse you meane to
declaime rather than to dispute; and
how soeuer, you would bee thought
to neglect *Rhetorique*) affect the
praise of *Carnades* the great Orator,
who hauing one day preuailed in
Court by his Eloquence, would
come the next day, and as strongly
maintaine the contrary Cause.
Otherwise, that which you first
alledge, to proue that the Church
of Rome by Consequence ouer-
throwen the Foundation, destroyes
that, which you bring in the last
place to make it appeare that shee
denies indirectly; and that which
would shew her to deny directly,
makes voyde all that proues her to
deny by Consequence: And so both
former, and latter reasoning fall to
the ground, being nothing worth.

But that you may confesse, and
the Readers may see, that you haue
a faire Adversarie, wee will pardon
you all this, and binde our selues to
grant

pag. 51.

grant you the Victorie, if you can performe this latter promise, promise but the Church of Rome directly to deny salvation by Christ alone, and yours bee the day. Now, or where? In the Councell of Trent you say. Sess. 6. Can. 10. If any shall say, that men are formally iust by the righteousness of Christ, let him be accursed. Is not this a direct and full expresse deniall of the Foundation?

Answer. I will not pronounce Anathema to those that shall be otherwise minded: but this I say, That this alledged passage is so farre from implying a direct deniall of the Foundation of Faith, that it opposeth no truth, it fauoureth no error. Formall iustice is the same that inherent Righteousnesse, inherent Righteousnesse is the Righteousnesse of Sanctification. Now who can say that we are formally iust, that is, that wee are sanctified by the righteousness of Christ? That which wee haue of Christ, is the righ-

righteousnesse, not of his Person,
 but of his Merit, not inherent, but
 imputed. *Quis unquam è nostris*
nos per iustitiam Christi imputatam,
formaliter iustificari asseruit? An non
formam quamlibet inherentem, qua
formaliter iusti denominemur, semper
exposuimus? Annon fidem, vscunque
inheres, non ut formam, sed ut orga-
non, non formaliter, sed relativè san-
tum iustificare astruimus? Who of us
ever affirmed, that wee are formally
iustified by the imputed righteousness
of Christ? Hanc nos wees alwaies ex-
cluded any inherent forme, which
should denominate us formally iust?
And although Faith bee inherent,
yet we teach, that it iustificeth, not as
a forme, but as an instrument, not
formally, but relativè. Faith that
worthy Oxford Light. Mee thinkes
wee that can tell others that they will
unwey their shamelesse ignorance,
they deny that the Church of
Rome in the Councell of Trent
admitteth of any other Faith than
 K such

Dr. Prideaux.
 Let's de iustific.

* 7. Vialls.
pag. 25.

such as the Diuels and damned in * Hell haue, which must bee deduced by I know not what blinde consequences: should not himselfe be thus foulely mistaken.

Wee haue past one danger: that which is alledged in the next place will make more against the Councell of Trent: but will aduantage him that alledged it as little as the former.

Can. 11. If any shall say, that men are iustified by the sole imputation of Christs righteousness, or by sole remission of finnes, otherwise than by inherent righteousness in vs obtained thereby; or also that the grace whereby we are iustified, is the onely favour of God, let him bee accursed. Now consider whether they which affirm that by the righteousness of Christ that inherent righteousness which we haue, is obtained, and the meritoriousness thereof whereby wee are iustified, doe directly deny, that Iesus Christ came into the world to saue sinners. Now this is the Popes doctrine

Answ.

Offer them the fundamentall words, and see what man amongst them will refuse to subscribe to them.

doctrine of Iustification, Christ hath
 merited to make vs iust: but as a
 Medicine, which is made for health,
 doth not heale by beeing made, but
 by being applyed: so by the Merits
 of Christ there can bee no iustifica-
 tion, without the application of his
 Merits. Thus farre we ioyne hands
 with them: but in the Application
 wee disagree. Wee teach, that by
 faith the Merits of Christ are
 apprehended, and applyed to our
 Soules; and so wee are imputatiuely
 iustified: they, that the Merits of
 Christ haue obtained for our workes
 that pitch of aduancement, that by
 them wee are made iust; and so our
 inherent righteousness is our iusti-
 fication. Let no man thinke, that I
 write to varnish their opinions, or to
 set the better foote of a lame Cause
 foremost. Thus they teach: yet is
 their doctrine contumelious to God,
 and iniurious to the blood of Christ.
 The Pelagians, beeing ouer great
 opposers to Nature, made themselves

St. Hooker in
 his discourse of
 iustification.

enemies vnto grace, for all their confessing, that men haue their soules, and all the faculties thereof, their wils, and all the abilities of their wils, from God. And so the Church of Rome is still an Aduersary vnto Christs Merits, notwithstanding her acknowledging that wee haue received the power of meriting by the bloud of Christ. And if it were not a strong deluding spirit which hath possession of their hearts, it were not possible but they should see, how plainly they doe herein gaine-say the very ground of our Faith. Gaine-say it they doe, not directly deny it: all the paines which shall bee taken to proue it, will be vtterly lost. Nay, what greater Argument against them to proue their Cause weake, than the paines they take in it? seeing the direct deniall of the Foundation, is not thing that can bee done in a corner. *If it bee, it is as manifest as the Noe day: it is not, if it needs proofe.*

To Iewes and Turkes Christ is an execration, we doubt it not, but Popery is a myllery.

Now

Now for the other clause, touching the Grace whereby we are justified, wee must bee content to take them according to their meaning. Whensoever they speake of *Iustificing*, they vnderstand that which wee call *sanctifying*; and when they mention *Iustification*, they meane *Iusti-faction*. Thus it is euident, that Papists doe not directly deny the foundation of Faith: (which if they did, they were no Christian Church) by iust consequence wee grant that they doe, yet euen in this impietie some are deeper than the rest. The Philosopher noteth in mens capacities that weakenesse, that the common sort cannot see things which follow in reason, when they follow (as it were) a farre off by many deductions. For which cause, the vnlearned sort of Papists seeme more excusable. The Masters of the Synagogue of Rome know better, and therefore haue will their account bee. Many par-

take in the errour, which are not
 guilty of the Heresie of the Church
 of Rome; yet euen their error also
 is damnable. By this time wee may
 perceiue with how good reason
 Mr. *Burton* could say before con-
 cerning the Popes Bull, of now as
 the Councell of Trent (which yet
 as wee haue shewed, is not the belief
 of euery Papist) that therein *Christ
 Iesus* is renounced as *foolishly*, as
 in Baptisme renounce the Diuell and
 all his works. And I cannot but
 exceedingly wonder, that any
 Diuine should dare to publish to the
 world such unjustifiable intrusts, as
 if hee should neuer giue an account
 thereof neither to God nor Man.
 Me thinks I could feele his pulse,
 though I neuer saw his face, and tell
 you his temper: but because some
 Reuerend Friends of mine haue a
 good opinion of him for his honesty,
 though not for his discretion, for
 their sakes I spare him. Only this I
 adde, that his fault is the greater
 that

that beeing before admonished, that
there is a barre before which we shall
once give account of all our overlashings,
hee would yet goe on, and despise
such Fatherly counsell. He shutteth
vp his discourse, turning himselfe
to the learned Bishop, and blaming
him for trusting the iudgment of
particular persons in a Point, the
contrary whereof the Church hath
publicquely resolved, and diuers
famous and learned haue auouched:
and againe sollicit him for a Re-
tractation. The iudgement of those
particular Persons, is the vniuersall
Concent of Protestant Writers:
the Church our Mother hath taught
vs no such Doctrine; nay, I dare say,
she abhorres it. You speake of many
famous and learned, but wee finde
not one sentence of theirs alledged;
and those whose iudgement you
would haue vs to stand to, are found
to speake against you. And now let
the iudicious Reader iudge to whom
it appertaines to make the *Palinody*.

See the con-
clusion of the
Reuerend Bish.
Apologie.

* Amongst
whom is our
royall King
James, to
whose Para-
phrase on the
Reuelation,
M. Burton ac-
knowledgeth
himselfe
much behol-
den.

For mine owne part, I haue now brought that to passe which I earnestly desired; and if I haue fauoured any vnfound opinion, yea, or spoken suspiciously; let me suffer as an Hereticke. Nay, God knoweth, that I haue weighed euery word in a Ballance, beeing fearefull to giue offence cyther to Protestants, or Papists, or to the Church of God. The Position, which, according to my weake abilitie, I haue maintained, is this, *That all the corruptions in the Church of Rome doe proue her more or lesse sound, not more or lesse a Church.* If in this or any other thing I haue erred, I shall thanke those that will bring mee into the way againe. Let wise men finite mee; and it shall bee a precious Oyle that shall not hurt mee: but let no man condemne mee, till hee haue first shewed mee better, and found me obstinate. I hate lukewarmenesse, I abhorre neutralizing, I heartily embrace that speech of the Reuerend

verend Bishop of London, of blessed Memorie, It hath bene a favourable Commission of men more partiall than wist, that the Questions betwixt Rome and the Reformed Churches, might easily bee accorded. I finde it not, &c. wee have Altar against Altar, Liturgie against Liturgie, Prayers against Prayers, Doctrine against Doctrine, Potentate against Potentate, Pope against Prince, Religion against Religion, Subiection against Subiection, Faith against Faith, so Diametrally opposed, as the Northerne and Southerne Poles shall sooner meete together, than our opinions (standing as they doe) can bee reconciled. Yet I vnfaignedly desire that things may be otherwise; and my prayer vnto Almighty God, is, that they may at length (if it bee his will) so yeelde to frame, and reforme themselves, that no distraction remaine in any thing, but that * wee all may with one heart and one mouth, glorifie God the Father of our Lord and Savi-

Dr. King. 7. p.
Lect. on Iona. 2.

עליו
חשלו

* Which is our prayer in the Church Liturgie, that all which confesse his holy name, may agree in the truth of his holy word.

De Klag.
L. 1. 1. 1.

וְעַתָּה
יְהוָה

Concio ad
Clerum.

Sauours, whose Church wee are.
I conclude my Apologie for the
Reuerend Bishop, with his Applica-
tion of the sweete Apologue before
the Bodie of the Clergie met in the
Conuocation; *The Spider in the Cup,*
the Worme in the Apple, what else bee
they but *superstition in their worship,*
rotten and unwholsome traditions
in their Faith? without these the
Religion pleaseth vs well.

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

* Which is
one prayer in
the Church
which con-
telle his holy
name, may a
face in the
truth of his
holy word.

Subiectio, Fides agnoscit Falsum, lo-
gicam agnoscit Falsum, lo-

the
are
he
up,
ice
dp,
now
she

inv
orio
A
at
to
adit
thin
ono
Co